R E P O R T R E S U M E S

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THE CONCEPT OF LIFELONG INTEGRATED LEARNING "EDUCATION PERMANENTE" AND SOME IMPLICATIONS FOR UNIVERSITY ADULT EDUCATION. INTERNATIONAL CONGRESS OF UNIVERSITY ADULT EDUCATION OCCASIONAL PAPER, 2. (NEW YORK UNIVERSITY, AUG 5-7, 1967).

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INTERNATIONAL CONGRESS OF UNIVERSITY ADULT EDUC.

PUB DATE FEB 68

EDRS PRICE MF-$0.50 HC-$2.84 69P.

DESCRIPTORS- *UNIVERSITIES, *ADULT EDUCATION, *CONTINUOUS LEARNING, *COMMUNITY ROLE, *EDUCATIONAL PHILOSOPHY, GENERAL EDUCATION, EDUCATIONAL NEEDS, EDUCATIONAL CHANGE, SOCIOECONOMIC INFLUENCES, SOCIAL PSYCHOLOGY, CASE STUDIES (EDUCATION), CULTURAL FACTORS,

WORKING PAPERS, PRESENTATIONS, AND DISCUSSIONS AT THE 1967 SEMINAR ON "EDUCATION PERMANENTE" CONVENED BY THE INTERNATIONAL CONGRESS OF UNIVERSITY ADULT EDUCATION INCLUDED UNESCO BACKGROUND MATERIAL ON THE CONCEPT OF LIFELONG INTEGRATED LEARNING, THE NEED AND THE PROSPECTS FOR GREATER FLEXIBILITY AND OUTREACH AT THE UNIVERSITY LEVEL, ANALYSES OF THE ECONOMIC, TECHNOLOGICAL, SOCIOLOGICAL, AND PSYCHOLOGICAL DIMENSIONS OF CONTINUING EDUCATION FOR CONTEMPORARY WORLD SOCIETY, AND CASE STUDIES OF PROFESSIONAL AND WORKER EDUCATION IN FRANCE. EMPHASIS IN THE PRESENTATIONS WAS GENERALLY PLACED MORE ON UNDERSTANDING AND INSIGHTS, ON APPRECIATION AND ATTITUDES, THAN ON FACTS AND INFORMATION ALONE, AND ON THE NEED TO MINIMIZE DIFFERENCES BETWEEN TEACHER AND STUDENT ROLES AND BETWEEN YOUTH AND ADULTS. THERE WAS GENERAL AGREEMENT THAT UNIVERSITIES, WHILE STRESSING THE ASSESSMENT OF VALUES, SHOULD EXAMINE THE WIDER SOCIETY, DEVELOP "CULTURED" PERSONS, INJECT LIBERAL EDUCATION INTO PROFESSIONAL TRAINING, CHAMPION CONTROVERSY, STIMULATE THE FULL DEVELOPMENT OF INDIVIDUAL INTELLECTUAL CAPACITIES, AND SERVE AS THE NERVE CENTER FOR AN EXTENDED SYSTEM OF SOCIAL AND INTELLECTUAL COMMUNICATION. (REACTIONS FROM FOUR OTHER PARTICIPANTS WERE ALSO OBTAINED.) ALSO NOTED WERE BLOCKS AND IMPEDIMENTS TO EDUCATIONAL CHANGE, IMPLICATIONS FOR THE FUTURE OF UNIVERSITY ADULT EDUCATION, AND BASIC QUESTIONS FOR FURTHER EXPLORATION. (LY)

ED016899

INTERNATIONAL CONGRESS OF
UNIVERSITY ADULT EDUCATION

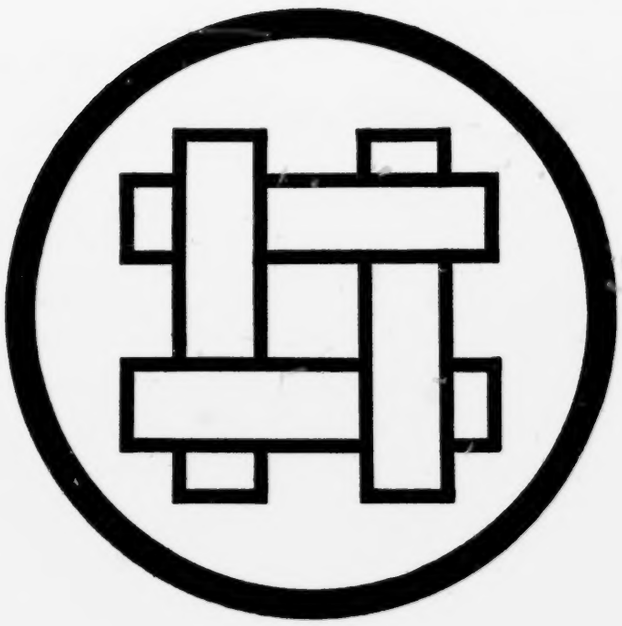
OCCASIONAL PAPER II

THE CONCEPT OF LIFELONG INTEGRATED LEARNING "EDUCATION PERMANENTE" AND SOME IMPLICATIONS FOR UNIVERSITY ADULT EDUCATION

AE 001 908

FEBRUARY, 1968

INTERNATIONAL CONGRESS



THE SYMBOL

The four interlocking bars are the four races of man, black, red, white, and yellow.

The circle enclosing the races of man symbolizes world unity for which international education (the blue color) is the greatest single force.

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The special purpose of the Journal and the Occasional Papers is to provide opportunities for the publication of substantial articles and research papers on aspects of university adult education. Articles for the Journal should be of 3,000 to 5,000 words in length, and may be sent to the Chairman or other members of the editorial committee. Longer articles, of up to 20,000 words in length, will be considered for publication as Occasional Papers. It is hoped to include in each number of the Journal at least one article on problems of University Adult Education in under-developed territories; and consideration is being given to the possibility of publishing reviews, or review articles, of books about University Adult Education. Copies of books for review should be sent to the Chairman of the Editorial Board.

S. G. Raybould
Chairman of the Editorial Board

THE CONCEPT OF LIFELONG INTEGRATED LEARNING

" EDUCATION PERMANENTE "

AND SOME IMPLICATIONS FOR UNIVERSITY ADULT EDUCATION

Excerpts from working papers, presentations and discussions at a seminar on Education Permanente convened by the International Congress of University Adult Education at the Washington Square Campus of New York University on August 5th to 7th, 1967.

Edited by A. A. Liveright
Secretary, International Congress of University Adult Education, October, 1967.

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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INTRODUCTION

W. J. McCallion

During the past three or four years various staff members of the Adult Education, Youth Services and Literacy Section of UNESCO have become increasingly interested in and vocal about the concept of "éducation permanente". Papers presented by Acher DeLeon and Paul Lengrand of UNESCO at the First World Conference on University Adult Education held by the International Congress of University Adult Education in Denmark in June of 1965 dealt with this concept and made proposals for more effective horizontal and vertical integration of all education. At the meeting of the International Committee for the Advancement of Adult Education, held in the Fall of 1965 another thoughtful paper on this subject was presented by Paul Lengrand.

Following the leadership and stimulation of the UNESCO staff, the International Committee at its meeting in 1965 adopted the idea of éducation permanente and proposed that the concept be further examined and developed. Concurrently various publications, papers and speeches by adult educators around the world discussed and expanded upon the idea of éducation permanente.

These rather diverse but interrelated statements about the concept of education permanente were translated into specific action and budgetary support in the 1967-1968 budget of UNESCO. This budget, approved at the regular meeting of UNESCO in 1966 contained the following provision:

> Resolution 1.41: The Director General is authorized:
>
> (a) to contribute to the study, clarification and dissemination of the concept of lifelong integrated education, more particularly by convening a symposium of eminent specialists to consider the bases of this concept, its various elements and ways of applying it.

The program and budget of UNESCO defined at some length what is meant by the concept of lifelong integrated learning* (éducation permanente) and it appropriated a sum of $20,000 to finance the above-mentioned symposium which will be held some time in 1968.

The International Congress of University Adult Education which serves in consultative capacity to UNESCO agreed that it should become directly involved in the discussion of the concept of lifelong integrated learning and the implications of this concept for university adult education. It was agreed that the occasion of the meeting of the Executive Committee of the International Congress which was scheduled for August - 1967 in New York, would serve as an opportunity for convening a seminar on the subject and plans were made to invite a small group of persons - beyond members of the Executive Committee to participate in the seminar. Although representatives of UNESCO were unable to participate in the seminar, they were consulted about it, were helpful in suggesting the content and were completely cooperative with respect to the seminar.

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* See material in Chapter One

Some 14 persons participated in the seminar which was held at the Washington Square campus of New York University from the evening of August 5th through the afternoon of August 7th. Eight out of ten members of the Executive Committee took part in the proceedings. An effort was made to include not only persons exclusively involved in adult education but also representatives of related disciplines such as philosophy, economics, sociology, psychology and anthropology.

As is indicated in Chapter Seven and Chapter Eight of this Occasional Paper there was a great degree of interest in the concept and the resultant discussion and dialogue gave proof of the relevance of the concept to the problems and programs of university adult education.

Although it was not possible to arrive at any agreement on what the implications of the concept of éducation permanente or of the new developments in universities would be for university adult education, the members of the seminar were unanimous in agreeing that the papers presented were worthy of further distribution and examination.

Based on this consensus as well as on a desire to share with members of the International Congress in other regions of the world, the background materials used at this seminar, the members of the Executive commissioned the Congress Secretary to proceed with the editing of the papers and discussion and to bring the material together in the form of an Occasional Paper.

Chapter One includes some of the background material which was supplied to the participants at the seminar - consisting primarily of an assemblage of previously published statements about the concept of éducation permanente as well as some possible implications for university adult education and some proposed questions for further discussion. Chapter Two contains excerpts from a paper prepared especially for this seminar by J. Roby Kidd of the Ontario Institute for Studies in Education. It elaborates on the concept and develops at some length some of the implications for universities as well as for education as a whole, which grow out of the concept. Chapters Three through Six contain edited recordings of the presentations by the various subject-matter specialists: John Walker Powell, a philosopher; Robert Theobald, an economist; Peter E. Siegle, a social-psychologist. A presentation by Bertrand Schwartz, a member of the Executive Committee is also included.

Chapter Seven includes such comments on the presentations which it has been possible for us to transpose from the tapes and which the discussants have been able to edit prior to publication.

The final Chapter is an attempt by the Editor to suggest some general impressions about the discussion and to pose some additional problems for further discussion and analysis.

In publishing this Occasional Paper it is the hope of the International Congress that this publication will be looked upon not as a complete and final document but rather as a stimulus for further dialogue and discussion. Many questions have been raised. A number of hypotheses are stated as far as future directions and responsibilities of universities are concerned. Some reactions have been set forth as to the implications for university adult education and extramural activities. But there is no agreement as to whether the analysis suggests

that universities are already doing what must be done in an era of change and a climate of integrated lifelong learning or whether this present era and climate calls for drastic changes and modifications of present goals, methods and organizational arrangements.

We hope that the areas of disagreement and the specific questions raised in Chapters One and Eight will spark a continuing discussion and dialogue around the world. For this purpose additional copies of the Occasional Paper are available at special prices - so that they can be distributed to participants at other seminars which it is hoped will be held during the coming year.

Finally, we hope that the publication of this Occasional Paper will stimulate a further dialogue, in writing as well as in meetings, and that individuals as well as groups concerned with education permanente will write to the Editor so that their ideas may be aired either in another Occasional Paper, in the International Congress Newsletter or in the Journal.

We hope that those of you who read this material will be able to share some of the excitement and stimulation which pervaded the seminar itself.

CHAPTER ONE

THE CONCEPT OF LIFELONG INTEGRATED LEARNING

EDUCATION PERMANENTE

In this first chapter the editor has attempted to focus attention on the concept of lifelong integrated learning or education permanente - as a background to the papers which were especially prepared for and presented at the New York conference. The material which appears in this chapter was distributed to the conferees before the meeting and served as background papers for the discussion which ensued.

In this first section of this chapter a number of excerpts from previously prepared papers - mostly from UNESCO - which focus primarily on the concept rather than on implications are presented.

In the second section the editor attempts to bring together some of these excerpts in a statement which highlights both the "vertical" and "horizontal" aspects of lifelong integrated learning concluding with an additional excerpt from a paper prepared by Paul Lengrand of UNESCO.

The third section outlines some possible implications for university activities and programs of continuing education as set forth in the report of the proceedings of the International Committee for the Advancement of Adult Education, held in Paris in December, 1965.

The final section in this chapter, taken also from the meeting of the International Committee for the Advancement of Adult Education, poses some specific questions for discussion.

It is hoped that the material in this chapter will provide the readers of this Occasional Paper with some useful and pertinent background material as it did for the participants at the New York meeting.

A. RELEVANT QUOTES ABOUT THE CONCEPT

International Committee for the Advancement of Adult Education,
Paris, December 9 - 18, 1965.

If education becomes a continuing process, all the educational structures are bound to be profoundly affected by the change. On the one hand, the programmes and methods devised for children and adolescents can no longer subsist as they stand. On the other, the content and spirit of adult education are likewise linked with the changes occurring in the early stages of education.

In a new context - one where education takes its place in every sector of existence and throughout the whole period of the personality's development - many of the walls by which the different types and phases of educational activity

are sealed off, often hermetically from one another must disappear, giving way to active and lively communication. Henceforward, education may be conceived as a coherent structure in which each part is dependent upon the others and has no meaning except in relation to the others. If one part of the structure is lacking, the remainder is out of balance and none of the parts is equipped to provide the specific services for which it was devised. What is needed, then, is a series of harmonizations with respect to theory no less than to practical work.

Continuing education represents an effort to reconcile and harmonize these different phases of training so that the individual is no longer in conflict with himself. Because of the emphasis it places on the comprehensive "oneness" of development, it leads to the idea of programmes and means of education which establish permanent links between what is needed and what is taught for the purposes of working life, cultural life, general training and the various situations for which and through which each individual fulfils his potentialities.

Continuing education must also seek as far as possible to harmonize the general aspects of training and the specific aspects, more especially as regards vocational training, both at the level of children and adolescents and at the level of adults. These two aspects of education are still frequently separated if not opposed, as though each related to different objectives and different values. A more thorough analysis leads to reducing the distance between these two sectors, which reinforce each other and which have common aims. It is well worth referring to the text of the bill submitted to the Norwegian Parliament on 9 April, 1965, where the question is admirably stated: "From this angle, the Ministry considers it ill advised to make a sharp distinction in adult education between training and general education - or between "utilitarian" and "non-utilitarian" knowledge. The very fact that an individual aspires to learn, his desire to know more about his work and the society in which he lives, has an intrinsic value".

Two observations should be made at this point. Firstly,vocational training cannot legitimately be separated from general education. If we accept the psychological and characterological premises of any form of teaching, what is involved is a variety of universal education corresponding to specific aspects of temperament, abilities and social requirements. But is should also embody the same spirit, the spirit underlying the national education system as a whole and, to a large extent, it should use similar methods. Secondly, once facilities for continuing education have been organized in sufficient quantity and on a wide enough scale, the distinction between general education and specialized training will lose much of its justification. On the one hand, it will be possible for each individual, during most of his life, to equip himself for specific tasks which will be continually changing. On the other, the necessary ability to readjust can be acquired and maintained only if he has a sound and comprehensive general education to rely on.

The aim of continuing education is therefore to bring education closer to life - life taking due account of the demands of the actual nature of modern individuals and societies, whose development is illuminated and guided by the teachings of the human sciences and the requirements of economic and social development. It is in response to this need that a new type of school - the community school - has come into existence in various parts of the world, in countries with different geographical, economic and political backgrounds.

The sharp distinction between youth and maturity tends to diminish within the context of continuing education. Children and adults are in the same situation in the sense that they have to live intensely the moment (and the instants) of the period of their existence in which they find themselves. They also have in common the fact that they are constantly developing and are preparing for the future when the present has most reality and meaning for them. The adult no longer has any certain models to set as examples before the younger generation. He is able to render service only if, like the child, he is prepared to learn and, by his own behaviour, points the way of constructive doubt and research. Among the factors making for equality, not the least important is the fact that, today more than ever before, adults are obliged to learn from children and adolescents as much as they are able to offer. This represents a resource for the adult, an opportunity to advance, and a necessary condition for communication with the younger generations.

The observations made with regard to relations between the generations likewise apply in part to relations between peoples and cultures. The ideas of development, underdevelopment, advanced or backward civilizations, may be justified in relation to the structures and the material, physical and social equipment of the countries concerned but are very much less so in connexion with culture. If we accept the basic arguments advanced on the subject of continuing education with regard to the relative nature of all knowledge, the fact that it evolves, the need for constant questioning of the content and form of everyone's cultural experience, no matter what level may have been reached, and, by way of corollary, the obligation for everyone to move steadily forward and to talk things out with himself (rather than with others), then any attitude of superiority or inferiority in relation to others begins to disappear. The ground is cleared for better understanding based on a just and widespread awareness of the fundamental identity of situations. If we accept the idea that understanding is sustained by equality and strengthened by exchanges on an equal footing, then continuing education is a powerful factor in the equalizing process, and hence in securing genuine communication between individuals and groups belonging to different civilizations.

UNESCO PROGRAM AND BUDGET FOR 1967-1968

Traditionally, the provision of education was restricted to the phase of life extending from childhood to youth. It is now tending to become a continuing process that lasts throughout life; only thus can it meet the needs of individuals and of society as a whole.

Education used to be provided only in establishments of the traditional kind employing exclusively "school" methods. Today, a number and variety of factors, and efforts of unprecedented range and complexity, are contributing to give education a new form and content; it has to take account of a longer expectation of life for individuals in all types of society, of sociological and demographic changes, and of increasingly rapid and extensive scientific and technological advances. Owing to the changes that are taking place, both in private life and in social and economic structures, citizens are forced to make constant efforts to revise their concepts, adapt themselves to a new situation and alter their social behaviour. The democratization of cultural activities and the development of modern media of communication, for instance, create conditions favorable to life-long education and compel recognition of its necessity. These changes give rise to

new situations and new responsibilities, to meet which it is essential for the individual to receive a continuing education such as will enable him to play a more active part in public life.

The challenge to the traditional concepts and patterns of thought and relationships demands of every individual an effort to keep himself informed, to think imaginatively and to adapt himself to changing conditions, from which he cannot cease without jeopardizing the equilibrium both of his own life and of the society to which he belongs. It is no longer possible to conceive of an education acquired once and for all which would satisfy the needs of modern man.

UNESCO AND THE CONCEPT OF EDUCATION PERMANENTE, by Arnold Hely, April, 1967.

In a letter attached to the 'Final Report' of the Adult Education Committee of the Ministry of Reconstruction, Great Britain, (1919), the Chairman of the Committee pointed out that:-

> ' Adult education is a permanent national necessity, an inseparable aspect of citizenship and therefore should be both universal and life-long'.

R. C. Wallace in his book 'Liberal Education in Our Modern World' (1932) said:

> ' The fact should never be forgotten that education comes only with mature years; all the formal training a school or university can do is to give the incentive for the process of self-education which is the work of a lifetime.'

Robert Pears, Professor of Adult Education at the University of Nottingham, wrote, in 1934:-

> ' All education must be a process of adjustment of the individual to the world in which he lives but since his world is constantly changing and since he himself is one of the potential agents of change, this adjustment must be a continuous process and not something which is accomplished once and for all during the years of childhood and adolescence.'

It is important, therefore, to recognise that the term 'education permanente' or 'life-long integrated education' does not refer to any specific area of education. Dr. J.R. Kidd, in the 1966 'Quance Lectures' at the University of Saskatchewan, defined 'education permanente' in the following words:-

> ' Continuous learning or life-long education has a beginning in the home and in nursery school, it includes higher and adult education and it covers the educational activities of older men

> and women. Part of this is formal, in educational institutions; much of it is informal. In other words it is consonant with education. It would be much simpler to use the single word but, if I did so, I fear that my meaning might not be understood. Continuous learning is a concept; it is an attitude; it is a totality; it is not a segment or a special field or division of education.'

CONSIDERATIONS ON THE DEVELOPMENT OF PERMANENT EDUCATION, By Bertrand Schwartz, 1967.

The education of adults must not become one more system added to the existing ones or just a simple extrapolation or after-sales servicing, based on existing practices. A specific system adapted to the various needs of adults should be created, the needs becoming more and more diversified with the increasing number of adults concerned.

But this new system of the education of adults questions all the existing educational systems. To talk about a reform of the school system means already nothing; the whole system must undergo a great change within the general frame of a Permanent Education. Pedagogy and andragogy (this word, used in some countries, expresses the concern for finding proper methods for training adults) can only be thought of in the framework of Permanent Education.

MOUNTAINS, PLATEAUS AND VALLEYS IN ADULT LEARNING, by Peter E. Siegle, 1953.

Learning is a lifelong process involving modifications within the individual which are characterized by some kind of improvement in the way of skills, habits, understandings, techniques, attitudes, and values. When an individual learns, he changes his way of doing something or thinking and feeling about it. In the context of adult education improvement is always implied in any definition of learning.

B. THE CONCEPT OF LIFELONG INTEGRATED EDUCATION

Examining the foregoing quotes about the concept, two somewhat different but highly interrelated themes emerge.

The first pertains to "vertical integration" in the concept of lifelong education. This emphasis appears in each of the citations. This concept is concerned with the idea that, for a variety of reasons -- both individual and societal-- there is a need for lifelong, continuous learning and education. A concept of "cradle to grave" education which begins in the home, carries through elementary secondary and higher education and which continues throughout life either through formal or informal educational institutions or through independent continuing study. This concept calls for the development of lifelong plans and patterns of education, and it demands better relationships, integration and cooperation between the various educational institutions in our society so that they can plan and work together

to provide a continuing educational seamless web throughout the life cycle.

The second pertains to the "horizontal integration" of continuing education whereby different kinds of education (vocational and liberal; specialist and general; training and self realization) and different providers of education can be linked together and integrated in a time and place milieu. This concept calls for the development of plans for comprehensive programs of continuing education which link together and integrate (rather than separating and isolating) vocational, family, citizenship and liberal education, as well as for providing more effective integrated physical facilities, and counseling centers for continuing education at the national and community levels in various countries. Interestingly enough, only a few of the citations deal with this concept of horizontal integration, but, nevertheless, it is apparent that UNESCO and its staff members who are dealing with this concept are as much concerned with what is described here as horizontal integration as they are with vertical integration.

Bringing the two concepts together, what we are concerned with, therefore, is the whole man and his full development both with respect to the provision of lifelong integrated learning and also to the provision of varied, balanced, relevant and accessible programs of continuing education to an individual at any one time of his life in any one place.

The following statement derived from several UNESCO paragraphs seems to serve usefully as a capsule statement of the core concept:

"Lifelong Integrated Education"

The challenge to the traditional concepts and patterns of thought and relationships which grow out of the varied and pervasive changes which characterize life today for all persons in all societies demand of every individual an effort to keep himself informed, to think imaginatively and to adapt himself to changing conditions, from which he cannot cease without jeopardizing the equilibrium both of his own life and of the society to which he belongs. It is no longer possible to conceive of an education acquired once and for all which would satisfy the needs of modern man.

Henceforth, education may be perceived as a coherent structure in which each part is dependent on the others and has no meaning except in relation to the others. If one part of the structure is lacking, the remainder is out of balance and none of the parts is equipped to provide the specific services for which it was devised. What is needed then is a series of harmonizations with respect to theory no less than practical work.

Lifelong integrated education represents an effort to reconcile and harmonize the individual with the different and developing phases of education so that the individual is no longer in conflict with himself. Because of the emphasis it places on the comprehensive "oneness" of development, it leads to the idea of programs and means of education which establish permanent links between what is needed and what is taught for the purpose of working life, cultural life, general education and the various situations for which and through which each individual fulfills his potentialities. *

* Statement based primarily on paper for International Committee for the Advancement of Adult Education, prepared by Paul Lengrand, UNESCO

C. IMPLICATIONS FOR UNIVERSITIES

International Committee for the Advancement of Adult Education

The universities cannot stand apart from this general movement; nor in fact do they. In more and more countries, institutions of higher learning are now no longer content to devote their efforts and resources to the teaching of students along traditional lines, but devote their attention to the educational needs of the community.

This intercommunication is useful in both ways. On the one hand, the community as a whole needs the enrichment and strength that can come only from the contribution made by institutions of higher learning; on the other, the universities are bound to gain from establishing contracts and intensive exchanges with those sectors in which the forms of our contemporary culture are elaborated.

The universities can assist in the development of continuing education in a variety of ways. Four main trends are emerging:

(1) No one would question the universities' research function. Adult education raises problems of theory, content and method, the answers to which are worked out partly in day-to-day action and partly through the work of specialists. The universities are the best equipped and often the only qualified bodies to undertake methodical work, on a scientific basis and under scientific control, on many aspects of this problem. 'Androgogy', to borrow a term used by Eastern European educationists, must take its place in faculties and institutes alongside other sectors of education.

(2) It is a generally recognized principle that the university should provide training for adult education specialists, but this principle is so far applied on a very limited scale. A steady extension of this principle is taking place and more and more higher institutions are providing regular courses of training, which may or may not lead to a certificate, for adult education teachers and administrators.

(3) There is a third aspect, of equal importance but more controversial. Should the universities themselves assume responsibility for the instruction or the leadership of more or less extensive sections of the adult education public ? This has been the rule and the practice for decades past in the United States, the United Kingdom and various other countries influenced by the tradition of the English speaking peoples. Elsewhere, the universities are coming to interest themselves in such special aspects as advanced training whereby workers can improve their position. Strong resistance, based on firm principles is, of course,put up in many quarters.

Admitting that the various social contexts and differing traditions lead to dissimilar and sometimes conflicting views, it is nonetheless a fact that the modern university has increasingly wide responsibilities. It has to serve the many sectors of society which need education at the higher level and to secure the wide dissemination throughout society of the achievements of science as it advances and of the scientific spirit and scientific methods which provide the soundest foundation for the development of countries and for the democratic working of institutions.

(4) Lastly, the universities have to fling open their doors to members of the population who are qualified for high-level study and work even though they do not hold the certificates generally required for admission to the faculties. Their presence among the students will make it possible to enrich and broaden the composition of the university population, where enrolment is all too often limited to groups privileged by wealth or position. Another consideration is also of key importance. The developing countries generally have too few people with the appropriate certificates to fill the universities. Regular recruitment of students with a different background, apart from its general advantages, meets a present need peculiar to these countries.

D. SOME PROBLEMS FOR DISCUSSION

International Committee for the Advancement of Adult Education.

1. What are the factors of all kinds (technological, economic, sociological, psychological, etc.) which make continuing education essential in our time? To what extent and in what way do these factors influence the programmes and methods of such education?

2. Which items, in what is already being done, are best suited, in the various types of societies, to advance the aims and the practice of continuing education?

3. How should the work of such traditional educational institutions as schools and universities, that of adult educational bodies, and out-of-school activities, be coordinated and harmonized in a coherent plan of continuing education?

4. What are the practical implications of the acceptance of the principles of continuing education as regards the work of the following:

i. the public authorities (parliaments, governments, local authorities, etc.)
ii. non-governmental bodies
iii. research and training institutes
iv. educators

in the following fields:

a. educational planning
b. legislative and financial measures
c. organization of work and leisure time
d. training of teachers
e. establishment and distribution of leave (regular leave and leave for study purposes)
f. educational buildings
g. distribution and construction of special establishments for the purposes of adult education and programs for young people of out-of-school activities
h. town planning and housing schemes
i. regional development programs, etc.

5. What contribution do the human sciences make to continuing education? What specific research should be undertaken?

6. Are any special problems raised by continuing education for women?

7. What general contribution and what particular services are to be expected from UNESCO for the study of the theory of continuing education and the carrying out of practical programs in this field?

8. In the light of consideration of the matter, is the term "continuing education" acceptable? Does it correspond to its object? Is it useful and effective?

CHAPTER TWO

THE IMPLICATIONS OF EDUCATION PERMANENTE

FOR UNIVERSITY ADULT EDUCATION

Excerpts from a paper prepared for the Seminar by J. Roby Kidd

You have already had a working paper on this subject which does deal with the meaning of the term and some of the implications of education permanente. You know that we are talking about continuous learning, or lifelong integrated education, and not just about adult education or continuing education. My talk will be something of a commentary and an expansion of the working paper. I will offer a number of propositions about continuous learning and will discuss some of the possible outcomes if, in our universities, we take the concept seriously.

However, before beginning, I will review briefly three kinds of reaction to the concept that I have recently encountered. I should like to dispose of them, or at least put them in some perspective.

The first reaction is that education permanente is the kind of an idea that you would expect from communists or totalitarian countries where the entire provision for any kind of education is by the state. Now, while it may be somewhat easier for a country with a single system of education to plan for integrated lifelong learning, the concept is not all the creation or the property of communist educationists. For example, the influential book, "Lifelong Education" by B.A. Yeaxley, was published in Britain in 1929. There seems no good reason to conclude that education permanente, as a concept, would be incompatible with any form of government, and certainly not with democracy.

A second reaction is that the notion of continuous learning was first developed by adult educationists, particularly those using the English language, and refers primarily to adults. How dare anyone else capture our concept or claim it for his own? Now, such exclusiveness is rather amusing, particularly among people who have gained so much from cultural exchange. I would simply assert that education permanente is the possession equally of all members of the educational family and may be the kind of rallying, harmonizing concept that education most needs. To its development educationists using other languages have made and are making notable contributions.

A third reaction is that there is nothing novel at all in the notion of continuous learning. It is true that in adult education circles we have been using the words for at least thirty years or more. There are origins of the concept that are very ancient indeed. So why all the fuss now? Most of us have used the term and referred to some aspects of the concept many times. To be personal, I have made at least twenty or thirty speeches about it over the years. However, I must make a confession. Perhaps you understood the full implications, but I did not. Perhaps I don't yet. But until I began to prepare for the Quance lectures in 1965 I had never considered rigorously, all of the implications for adult education itself.

What are the dimensions of the new idea? Has it substance or only shadow?

India's famous poet and patriot, Mrs. Sarojani Naidu once wrote:" Our knowledge should be as deep as the ocean, our angle of vision as wide as the horizon, and our ideals as high as the heaven." Naidu was a poet but not a deluded visionary. She knew that, to face the practical realities of survival and change in the Indian subcontinent, all of the dimensions must be probed, explored and developed.

We are not talking about a fad of the moment, or a limited advance, or a single field of education. Note, continuous learning covers a whole lifetime. It is not a synonym for adult education, it is consonant with all education and is the concern of all.

Perhaps I can illustrate my meaning best with a series of propositions which I put forward tentatively for study and debate.[1]

First, the notion of continuous learning is in harmony with the views of great educationists throughout the ages.

Second, the application of continuous learning can result in sharing the power derived from education.

Third, the span of a lifetime makes possible certain educational goals that are otherwise in doubt.

Fourth, lifelong learning will help correct some of the discontinuities of modern life.

Fifth, continuous learning can reduce substantially the remoteness and estrangement of youth.

Sixth, lifelong education brings into association all of the members of the educational family.

Seventh, the calling of the teacher or educationist will become the most significant in society.

Eighth, lifelong education offers a place and a context for those fields of education that have been neglected.

Ninth, continuous learning is a concept essential to educational planning.

Tenth, the greatest boon conferred by lifelong education will be to free the curriculum planners in the schools from the necessity to teach everything.

Eleventh, with the application of continuous learning some false dichotomies will wither.

Twelfth, within this concept leisure time can be valued and utilized.

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[1]The propositions which are merely itemized here are described in greater length in The Centennial Papers - School Administration, 1967.

Implications for University Adult Education

Well, so much for the propositions. What do they mean? What are their implications?

The more one things of them, the more one begins to see new possibilities, new relationships, or perceive traditional practices in a new light.

Some of the implications have to do with the obligations or the leadership role of the university to other members of the family of education. Some of them will affect the goals, organization and practices of the university itself. Some of them will refer particularly to the special opportunities and tasks of adult educationists associated with the university.

In the past year a number of people, notably C.O. Houle, A.A. Liveright, Horace Kallen and Francis Horn have been turning their minds ahead and reflecting about the future of university adult education. Houle, for example, in a thoughtful yet optimistic essay, sees that we are emerging from a craft and becoming a profession. Each of those essays, and others by Whipple and Blackwell might be scrutinized in the light of this concept. The same tests of observation might be made to current threats and university problems, such as the prevalence of student indiscipline in every country or even the threats to privacy that Alan Westin of Columbia University has discussed in his book Privacy and Freedom. It may be that we have here a conceptual, theoretical tool that can be applied both to analysis and to theory building.

However theorizing and model building cannot be completed overnight: they come in painstaking vigils over months and perhaps years. What are some of the more immediate applications and implications?

Last year my family and I visited a gaol in Bikaner in India where, to our great surprise, we found that the gaol population consisted of 285 convicted murderers. Next we learned that the total armament in the gaol was a shotgun, a 22 rifle, and two pistols, none of which were in evidence. All of my keys were handled by trusted prisoners and so were any weapons in sight. Most of the prison organization, training and education was looked after by the prisoners. The cleanliness, the atmosphere, the spirit, the morale were easily equal to anything we found in Indian villages. We talked to the warden, a man of thirty years experience in custodial work, about the phenomenon. "Had there been many changes through tye years," we asked. "Many changes," he replied, "mostly in us!"

One essential change is that we must end our isolation.

In some parts of the world, indeed in many parts of North America, adult education has been considered a poor relation, the ugly step - sister in the educational family.

But some of us in adult education rather enjoyed our estate of "genteel poverty." We weren't rich but were we pure! If you are not likely to become affluent you might as well take some pleasure in asceticism. We tended to keep to ourselves and made our own plodding way, were sober and righteous, sometimes self-righteous.

I don't wish to ridicule these excellent attributes that have marked some of our number and which have brought independence, strength and staying power to the adult education movement, but adult education, as a member within the family of education,must forsake any thought or habit of isolation. It must be concerned with early childhood education, and the elementary and secondary schools, and colleges and universities and technical institutes, and the struggles of teachers of all kinds and all those who work to improve the curriculum. We cannot "thank God we are not as other men are." Those concerned primarily with the education of men and women should best understand this.

A special role

However, for many years to come, adult educationists must not only take part in general educational causes but they also have a special field to cultivate. These are complementary, not contradictory, obligations. Adult education is still the field least developed in conception, organization, in research. It is the field that covers the greatest number of years of living. But in far too many places its curriculum is a haphazard patchwork - activities good in themselves, perhaps, but arising from no foundation, with no central core, and with little follow up. Attention to its own special needs will be its first service to the whole fraternity.

It is true that adult educationists have made a greater contribution to educational theory and practice during the last two decades than have other fields. Such experimentation and demonstration will now have much greater significance since it may be applied to schools, universities and other educational institutions as well. Another contribution of consequence is the development of new forms of technology applied to education. There is reason to hope that if methods and techniques are being conceived and tested in relation to the whole of education that they will not run the danger of becoming arid, sterile or mechanical and thus the subject of ridicule, as has happened sometimes in the past.

Special Institutions

We have argued repeatedly that schools and colleges that were built with tax funds should be utilized for the education of men and women as well as by children and youths.

Yet it will be important also that some specialized institutions be created for adult education. In North America as well as Western Europe, there are various examples of residential facilities used for adults. We can also expect that some new forms may be developed for the undereducated and culturally deprived, modern institutions as imaginative as Frontier College. How would you design a learning environment that will attract, not repel, the sullen, aimless people in our cities.

Adult educationists have carried out some experiments in which learning was organized for an entire family or a group of families. They have also experimented with many forms of organization based on interest and capacity rather than age. These are promising developments and should be pursued.

Wilson Thiede argues in the current Adult Leadership that new agencies for adult education are needed in all of our communities. If they are to serve our deepest needs they must be agencies in which the principles of continuous

learning, if not expressed, are fully recognized.

There are direct consequences for the community arising from the concept of continuous learning. At the present time families and corporations will move into a community only with great reluctance if it does not posses library services and a good secondary school. Clearly other services ought to be available as well in any "good community". Some of these are:

- a clear statement of policy by all educational authorities respecting lifelong education
- regular consultation by these authorities with community leaders about educational needs
- provision of education in all its forms for all ages
- classes available at all times of the day and evening when most people can attend
- advisory and consulting services about books, courses and training opportunities
- a clinic for reading improvement for all ages
- provision for correspondence study and programmed learning for all ages
- use of community radio, television, film and telephone resources for education and instruction
- opportunities for effectively learning to speak and read languages

The university cannot and should not take full responsibility for all that happens in a community. Nor can it be oblivious and uncaring about those factors that most affect learning. Perhaps, as A.A. Liveright has pointed out, this will be the main activity of university in the future, as well as leading to radical changes in the public library extension.

Development of many forms of out-of-school education in some association with the educational authority

In any community, many activities for all ages held out-of-school will be fostered, sports, science, nature study, arts, crafts, drama, music, dance. These are all experiences that are educative in profound ways in which may develop standards of beauty, judgment, honour, courage, justice - or the reverse. It is not true, unfortunately, that all sports programs result in the development of good sportsmanship. We all know far too many examples to the contrary. It becomes important therefore which auspices are given responsibility for these activities, and that they be planned in some relationship to education. Sponsorship may come from responsible private organizations, or from the different divisions of education. But the link between the university and sports, or between the university and television, like the link between university and work is of profound importance. It is madness to foster one set of values in college and

a totally opposed set of values in professional sport - yet too often this conflict has occurred and we have either been ignorant of it or turned toward it our blind eye.

Research and Testing

It goes almost without saying that fact finding and research are needed over the entire circumference of the concept (if you will allow me to put it that way). Rigorous work is needed in conceptualizing and developing hypotheses. Already I have referred to a score or more of assumptions that need to be tested.

Let me illustrate the size and complexity of the task with just one example. If boys and girls and youth and men and women are all to be encouraged and aided to study at any time of life, at the level of their ability and interest rather than locked inside of a series of grades, how is their level of capacity for study to be identified. Profiles of both performance and capacity will be required but on a scale and of a quality not now envisioned. Tests will be needed at every level of excellence in every field that will provide the data for placing any student - perhaps at stage 3 in math, stage 9 in music, stage 6 in history, and so on. This will require the development of diagnostic tests both much more accurate and more comprehensive than anyone has even dreamed of.

A revised attitude to learning on the part of many professors

Most professors that I have met are earnest about research and scholarship and some of them are brilliant. Many are also excellent teachers. Yet it it not this quality that most impresses one about professors nor does excellence as a teacher seem to be considered of the highest importance at all. I am not giving my opinion only, although I have been several times to almost every Canadian university, but have heard this judgement expressed by colleagues as well. It is also the opinion of those whose evaluation may be warped a little but is surely not invalid. I mean, of course, the students who are certain to be heard from on this subject more often in the future.

Inadequate performance is no disgrace if there were regular systematic efforts to rectify the situation. One might expect that the professors, as a whole, would be concerned with improving their competence in what for many is an important aspect of their career. Yet when opportunities for improvement in college teaching have been offered, the total congregation would not fill up a small seminar room.

Even more curious has been the attitude of some professors to what they call "pedagogy" and for which they do not trouble to hide their scorn. It is true, of course, that some instructors in pedagogy, seem to have an intellectual development and carry on conversations that fail to win or hold the respect of educated people. It is also true that some scientists and some classicists are boring beyond belief. Yet, one does not dismiss Science or Latin out of hand. However, in some university faculties if one asks serious questions about the conditions under which people are assisted to learn, one is straightway branded as a purveyor of "gimmicks" or is labelled as a "methods" man, which is akin, it seems, to being afflicted with the hoof and mouth disease.

If there is acceptance of the notion of lifelong education, even for college teachers, fewer university men will be able to assert that a concern about

the conditions whereby learning can be advanced is beneath their notice. It is also possible, indeed it is already happening, that exposure to other facets of education will bring about an improvement in the competence of college teachers. Men who have taught successfully the classes of veterans, or a seminar for business men, or advanced classes for trade union leaders tell us that after such an experience they take a different attitude and approach to their college classes. Perhaps as this kind of experience becomes more common, the number of students who go out from the university who are motivated and equipped to continue their own self-study will also increase.

Changes in emphasis in university studies

Some of the most searching criticisms of the universities are now coming from the students, or those that have recently graduated. Recently one young student leader wrote a letter which laments that the universities are dominated by the desire to turn out candidates for jobs, rather than with education.

"My conclusion is that in Canada the university has been conscripted almost completely to serve the technocratic society. It is not obvious: the businessmen-politician do not send militia to surround the campus and oblige it to turn out human economic resources rather than educated men, but the effect is the same. The universities have needed money to bring in the bright kids and to buy equipment; the state has had tremendous pressure put on it to assure a steady stream of highly skilled people into the labour force, and another pressure from the people that their children would be able to be among those who get this expensive training. A marriage of convenience has been affected: the university offers to expand and provide some sort of post-secondary training for masses of students, the state hands over piles of money to the university. The university contracts to train people in return for the cash it considers will preserve its essential liberal purposes. But it is not happening. Almost all undergraduate work today is seen by the students as prerequisite to post-graduate or to vocational requirements. The student becomes future-oriented and endures the four years rather than lives them. The mass classes and administrative techniques make him feel like a piece of raw material rather than as a junior colleague in a community of scholars...

What should be done about this? We are prone to criticize the government, but I believe the answer lies within the university, in the attempt to restore the scholarly community to the university. This implies new attitudes, new teaching methods, new forms of university government, etc. The university cannot be secure and maintained in its purpose by the state, but only by its members; they are the only persons who can mount the vigilance necessary to keep it both detached and relevant."

This is a strong statement and you may feel that it is not altogether fair. But it deserves to be taken up honestly. If the author is correct, the university has taken over a narrower function than preparation for life; it is in danger of becoming a little more than a kind of orientation agency for work.

There are other views, of course. One with which you are familiar is that students taking engineering or medicine or business should be given as liberal a career preparation as possible yet be encouraged to master as quickly as possible what they need for their career. Then, a few months or a few years after the student leaves his professional school, he would be enrolled again in his-

tory, literature, philosophy, the arts and all of the other fields he has missed or now wished to take up.

The zest and diligence with which men and women of thirty-five and forty-five engage in a study of a moral or philosophical problem is very impressive. After witnessing such a class one is less apprehensive about the impending collapse of society if all young people in school or college fail to devour the standard works on ethics and philosophy. But if it is to happen on a large scale it will be necessary to motivate students for lifelong education while at school and college and for the university and adult education agencies to provide many forms of continuing study opportunities.

The "university extension departments" may need considerable revision in the light of our concept.

A "component of education" is the preparation of most professional personnel as well as further education for all professional personnel.

Many professional people engage in a form of education as a significant part of their practice. For example, a public health doctor, nurse or technologist will be trained in the basic sciences and in medicine only to find, when he is employed in the field, that the largest part of every working day is spend in instructing, educating, propagandizing. As the opportunities for education expand in all directions, the function of keeping people well through education and prevention may eclipse in importance the use of drugs or surgical techniques. The Arabs have a proverb that may have general application:" One man says my father is clever because when things break he can fix them and the other says my father is cleverer, he does not let them get broken."

Similarly, many engineers, most librarians, most agricultural and other field men, most social workers, and many business executives also need some preparation as agents who will assist education. These individuals, those for whom education is an important career component represent a considerable proportion of the total number of professional men. For all of them some understanding of education should be provided.

Moreover, whereas only some professional men must become competent in aiding others to learn, all professionals faced with the "explosion of knowledge" must become proficient in self study. How else can a doctor or engineer or an architect keep up with advances in his field. If he does not, his science will have passed him by five years after graduation. To provide the opportunities for continuing study is an honorable task for the university and the learned professions.

It is reassuring to find how many professional men are eager to keep up with their chosen field. Perhaps even more important, many of them desire to pursue, at the same time, what might be termed liberal studies. As we continue to repeat, people of any age should have the opportunity to study what is meaningful to them.

Entrance and transfer arrangements should be flexible

I shall not go into the puzzle of university entrance requirements, nor consider how it is that they have served to block out many promising minds,

Winston Churchill, for example. Higher education should be reserved for those who have superior intellectual ability and desire for intellectual excellence. It is not and should not be a "finishing school" for young people. But the procedures that have been established by universities, despite some wlecome changes, continue to bar some of the men and women who would be an ornament to any university.

In some universities any man or woman who is able to satisfy the selection committee about his competence is admitted to full standing in the university at any age regardless of how many hours he may have spent earlier in college halls and cafeterias. Naturally standards of admission must be developed and applied, but they will be measures of performance, actual and potential, not formulae in which youthfulness or a numerical count of hours and courses will be considered as serious factors.

Perhaps the greatest single gain will be in the numbers of able women who did not proceed to, or were obliged to interrupt or forsake a career because of marriage and a family, but who, no longer bound by full-time care of children, are freed for study and employment perhaps for thirty years or more in many significant fields of work.

What has been said about entrance requirements for universities applies with equal or greater force to secondary schools and community colleges. The latter institutions since they have a fresh start, may be able to develop policies respecting admission that will be of value in other institutions as well.

Continuous learning is the concept that provides a foundation and a context for the "community colleges."

As might be expected when any important institution is being developed, there has been much recent debate and even more bewilderment and apprehension about the purpose, functions and role of the community colleges.

Some people emphasize the community aspect; others the college aspect. Both are legitimate, both need to be considered, but the early discussions are not easy. Some see the community college as a means of saving the university from the crushing burden of numbers, as a catch-all or a kind of "pied piper" that can look after, temporarily, the surplus youth for whom there is no place in the university. For them the community college has largely negative functions to protect the university. Some see it as a place for training various kind of technicians, leaving the university to produce the engineer and others with higher skills. Some view it as a second chance opportunity, a door by which older youths and adults may begin higher education.

This may sound like an impossible confusion of purposes and functions. Yet, the concept of lifelong education does provide a context in which most of these several claims have a place. The community college is to be located close to where people live and work, where there are many kinds of educational need. It can be an intellectual bank for many able people to draw upon, at any age, and over a wide range of intellectual interests and activities. It can offer some people the education or training they need to enter a vocation, it can bring to others the opportunity for developing learning skills before entrance to higher education, it can foster cultural and artistic interests, it can put intellectual foundations

under some of the major economic activities of the particular region. And it can assist all with opportunities of continuing their education after graduation. Regarded in this light, the purpose of the community college are all positive, they are coherent and they are realizable, although not to be accomplished without the kind of clarity of mind, the energy and poise and stamina, that any good school requires of its staff.

I could go on citing implications, but, after three more I will leave further discussion to you.

One is curriculum. About this there are at least three main considerations. First, I view with satisfaction the practice, now much more common, whereby some of our best university scholars, particularly mathematicians and scientists, have left their pleasant seclusion and begun to work with teachers in other systems, both the secondary and elementary schools, on the perplexing, difficult tasks of preparing improved curricula for all stages of learning. This we should encourage at all levels, and one of the immediate bi-products may be that we adult educationists may learn from our colleagues in other divisions a greater appreciation of the need for coherence in what we offer.

Second: all of the courses offered in universities will need to be replanned when it is possible to have opportunities for training at any time of life rather than fixed and immovable terminal points. Any good university course should increasingly help the learner to become autonomous and be able to utilize learning aids that are everywhere available.

Third: some of us may need to turn our attention to planning longitudinal curricula. To some extent this is now done in mathematics and literature. It is assumed that one will need many years to master the language and techniques of mathematics, or achieve a command of one's own language. A series of integrated courses, activities and experiences, is planned over a decade, that will achieve these objectives. Yet we go on teaching international understanding, or appreciation of art, or citizenship, as if you could put these vast systems of fact, attitude and skill into a single lesson, or seminar or semester. Bold new approaches to curriculum building, with coherent, perhaps sequential experiences over many years must be attempted if we are to make much progress. And who is to initiate this if we don't. What would be useful would be demonstration in this kind of curriculum planning which CSLEA did for the evening colleges in its earliest years.

My last observation is about the need of an association of all who can call themselves teachers. I referred earlier to the weaknesses of teacher organizations derived in part by fragmentation, competition, suspicion and conflict. Sometimes we don't seem able to distinguish our friends from our enemies! I have also pointed out the significance to us and to society when hundreds of thousands of men and women, many of them in exalted positions, are joining the ranks of part-time teachers.

Am I totally mad to dream about a single organization of teachers, teachers of all ages, of all subjects, full and part-time, united around their common allegiance to learning? Mad or not I am willing to take a small wager that it will come before the end of this century. And when it does, teachers will begin to have and to deserve the strength and power and responsibility that is demanded by

their higher calling.

Again, where is the initiative to come? Who will take the first step?

Conclusion

I am conscious that I may have tried your patience and that my suggestions may have led to as much confusion as to clarification. One of the results of looking at life-and-education-in-the-round is that we cannot always use traditional measures. When the first carpenters were being hired to work on the Stratford Shakespearian Theatre, a theatre in the round it was found necessary to take away each man's square or he would be bewildered or go mad. We need now to strive for new relationships, and see them, as the working paper says, along a vertical axis and along a horizontal axis. (I would add an inner or depth axis or dimension of learning responding to simple needs, on, up and into the most agonizing or most sublime search for the truth that "sets us free".)

One of the most apt descriptions of the rounded inter-play of education and life comes down to us from Confucius:

> The ancients who wished to illustrate the highest virtue throughout the Empire first ordered well their own states; wishing to order well their states, they first regulated their families; wishing to regulate their families, they first cultivated their own selves; wishing to cultivate their own selves, they first rectified their hearts; wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.
> Things being investigated, knowledge becomes complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere their hearts were rectified. Their hearts being rectified, their own selves were cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy.

One might attempt to state a similar set of relationships. It would go something like this:

- the concept of education permanente involves the entire educational family and covers the whole of life
- unless the university plays its part, it is improbable that the concept will ever become operative
- unless the university adult educationist takes the initiative, little or nothing can be expected to happen in the university

. in working out of the implications of this concept, the university adult educationist may not only find his main opportunity for service but also the dynamic that will give meaning and zest and thrust to his work

W.H. Auden once said, "A professor is one who talks in someone else's sleep." Our work, not our talk, affects the waking hours not just of someone, but of everyone else.

Clarence Darrow once said: "I am the friend of the working man and I would rather be his friend than be one." But we don't have that kind of choice. For us friendship means full engagement.

CHAPTER THREE

A PHILOSOPHY FOR "L'EDUCATION PERMANENTE"

by John Walker Powell

If philosophy, as Aristotle said, "begins in wonder," we educators are ripe for it; for we too are wondering - what will become of us. We have, obeying Socrates, to examine our lives - our means and ends, and the values embodied in them. Or, with Epictetus, we must decide "what is appropriate to each" - man's character, he would have said, and Anaximenes would add, " or nation's character." Or, we could turn to Asia for our philosophic bearings, and the need for each of us to recognize our dharma and pursue our appropriate ends without letting ourselves become attached to the consequences; to be value-committed without personal ego-involvement, which is the Hindu ideal. In this way we could win what Confucian philosophers called "the Mandate of Heaven" - the right to lead.

What I have to say is not revolutionary. It is a value-projection based on extrapolation from the current vectors of educational movement. And I must remind you that prophecy is a risky business, mainly because we extrapolate usually in straight lines, whereas history moves along an Einsteinian curve; so the prophet is always at a tangent to his own time, and increasingly to those that succeed it.

When I speak of philosophy, I mean not an academic discipline but a consistent attempt to imbed value-concepts in on-going events, and to examine the results. Perhaps the clearest exposition of what I mean would be an attempt to delineate the University in its relation to that process and to the society of the future in which the process will be carried on.

I see the University not as an "institution" in today's sense, but as an on-going activity commanded by the masters of the social and communications arts. It is primarily a never-ending conversation to which the University is the multiplex host. It is this endless two-way conversation that constitutes the very fabric of a free society. Like a good host, therefore the University keeps the conversation lively, varied, interesting, informative, and relevant to the vital interests of the participants. The masters I speak of, to continue the metaphor, are masters of the loom, the loom of social intelligence.

Traditionally the University's function has been the discovery, evaluation, storage, and transmission of new knowledge - and traditional values. To this I would add leadership in the examination and discussion of that knowledge and those values, and of the implications of both for the continuing health of the society. Not "final" examinations, but vital examinings would now be the hallmark of the University, as guardian and agent of communication in its fullest and most sophisticated sense. Perhaps, then, we should translate these terms into those of communications theory.

The University, with its laboratories, libraries, and creative studios, becomes the communications center for a widening participative public. The role involves data creation, search, storage, retrieval, and dissemination through functional channels. As part of the machinery of State, the University would be

hard to distinguish from Government, on the one side, and on the other the public media. The lines of public and private energy become hard to discern in a truly freed society. So the masters must include people from Government, from the arts, from science and industry and commerce, from the social disciplines, and from the health agencies. The "campus" becomes the effective home of laboratories, libraries, and creation centers. Scholarship as such finds its proper place, which is the collection of input data. The output is information, statements of problems and issues, and questions; the input is kept relevant and vital by the feedback of public discussion. Traffic management for this data-flow is ultimately the task of Government, all of whose functions rely on communications. Abstracts and patterns of content-flow are supplied to all centers so that people can keep in some measure abreast of each other.

Libraries are widely scattered and diversified storage-transmission centers: a cable from Calcutta will bring to a student in Nairobi, to a medical school in Beyrut, to a poetry club in Kankakee, Dr. DeBakey's open heart operation in Houston (which can also be supplied live and in living color, so that the anticipated number of freshman medical students can faint at leisure), or Chairman Mao reading his own poems in Chinese. (U.N.-type simultaneous translation is of course provided by each national, regional or local Television authority). Local plants also offer, along with language-laboratory tapes, portable TV - mini tape teleplayers, computerized learning machines, telewriters, and live instructors.) The magnitude of prompt data-retrieval systems can be imagined if we suppose that the University is itself an <u>international</u> institution, supervised by UNESCO or something equivalent. The lower-level learning plants tend to some concentration also; but ultimately they could be served by a skyscraper or a barn so long as the electronic and micro-reproducing facilities were present. The home print-out newspaper suggests something of what I have in mind.

The creative process is now fully visible, as theatres, concert halls, ballet stages and sports arenas are interconnected with the total learning network of TV and Radio, or EDUNET. The University, in short, becomes the intellectual center for a loosely institutionalized but universally-available network of communications: the Great Conversation.

Now: what will this conversation be concerned with? With what AE, the Irish poet-statesman, called "The National Being"; what Walter Cannon might have called "The Wisdom of the Body-politic"; the quality and healthfulness of the national life. Since my language is now sloping toward the clinical, let me use another metaphor. The subject of <u>l'education permanente</u> is like the physician's Grand Rounds - grand, not because the physician is conducting them but because this is the grandest of all human topics.

In what does the health of the body politic consist? Like the body individual, it lies in the mutual adaptation of several systems: the economic, or circulatory system; the political, or respiratory; the cultural, or proprieceptive system; the international, or exteroceptive system; the communications process itself, the nerve ganglia and cortex. What used to be called "education" is now, of course, only the learning phase of the communications system, and should stay in healthy use throughout life.

In all of these sample systems, the same kinds of question need to be continually examined. In the economic or circulatory, process, what is the

source of blood supply; what are the mechanisms (leucocytes or phagocytes) of self-repair; where do the clots form that dam up the supply behind them, and leave the rest unnourished? In the political, or respiratory system, what is the source of fresh oxygen (for making red-blooded Americans), what are the sources of air pollution? For if the pollutants smother the oxygen the central nervous system is impaired, and the brain will die. And with the other systems also, the recurrent questions are ; what are the sources, what people share in the creation, which ones in the enjoyment, where is the free flow blocked and by what, and how does the entire complex system regulate and repair itself?

The limiting condition of public communication is <u>freedom</u>; without it, communication dies. In the University I am projecting, academic freedom has become inseparable from political freedom. The simple rule is, nothing that should be said may be repressed; nothing that should be heard may be suppressed, so long as both have to do with the health and welfare of the National Being or any of its constituent processes. One may be stopped from shouting, "Let's riot; kill 'em " or "They're rioting; kill 'em!" But no one may be stopped from asserting the proposition that violence is the shortest way to improvement of social conditions. This is the Public Domain; and it is the sacred duty of the University of the Nation to protect that difficult line of demarcation. In the society I speak of, the Supreme Court is not only arbiter but teacher, the "separation of powers" not a hindrance but the guarantee of diversity, the Constitution itself not a religious creed but a flow-chart of freedom under law. As James Madison pointed out, you can stifle controversy by withdrawing freedom, just as you can put out a fire by removing oxygen from the air; but, in both cases, the patient dies.

Now, a few corollaries.

Communication is itself the lifeblood, the oxygen of social intelligence and of social and individual health. Every form of mental illness is in the highest degree an illness of communication: a withholding, a hiding, a warping, of communication both within the individual and between individuals. In my projection, I see communication as the ancients saw the Sacred Fire, to be tended by the best and respected by all. To some inevitable extent, the picture is elitist: not everyone cares, or is prepared to share. Not all will need or want to know how to read and write. But no one is excluded from trying, or from becoming a Guardian himself; there may be silent retreats, but there is no dead air. This much is Plato, I suppose.

Heraclitus declared that strife is the source of all, and that change is the only permanence. The strife of ideas is the life of the educative society; and through this process the University itself can never dip twice into the same stream of communication. The result is that the University does not simply try to keep abreast of change; it is the very channel of it.

The power to maintain permanent communication is also the power to regulate it, which is in turn also the power to destroy it, or to corrupt it for partisan ends. This is why communication must remain total; there is no other safeguard. This is why not <u>a</u> university, not even the Ivy League itself; but <u>l'Universite permanente du monde,</u> is the host, why men and women in all phases of social action and study are at the head table. True, this would necessitate a radical change in our criteria and methods of both recruitment and deployment of "educational" personnel; but since when has that not been urgent?

The highest role of the University will be to <u>create the image of the desirable.</u> There will always be limits to the breadth of participation in fulfilling this role; but the University's dedication is to the eternal widening of those limits. We would match the expanding universe of the astronomiers by the expanding universe of discourse within what may, one day, become the Family of Man.

CHAPTER FOUR

AN ECONOMIST'S VIEW OF EDUCATION PERMANENTE

by Robert Theobald

Perhaps the central theme of the discipline of anthropology is that there must be a degree of coherence to any existing culture - that while you can have contradictions to an extent there must be underlying coherence. The degree of coherence has been so great in the past that cultures have been stable in the face of environmental change: as environments have changes therefore, cultures have collapsed. This, of course, was Arnold Toynbee's basic point about cultural history: that cultures have always failed to come to grips with fundamental change.

One of the profoundly new developments is that we are unwilling to see our own cultures collapse: in addition, we are increasingly aware of the *risk* of collapse when a culture becomes unsuitable to an environment. Our prime need is to discover how to avoid this collapse. The reason that some of us are very urgently and profoundly disturbed is that most cultures which collapse seem to become paranoid: to see all their failures as caused by outside forces. As a result collapsing cultures have tended to try to destroy peoples within their radius of power: however, such reactions are much too dangerous today because of the total destructive power available within the world. We must therefore try to avoid the collapse of our cultures but we must recognize, if we are to be successful, that we are engaged in a totally new enterprise which demands that we discover the nature of our present cultures and the ways in which it can be changed.

How is this to be done? Gregory Bateson, an anthropologist and psychopsychiatrist, has pointed out that there are several levels of learning. The first level of learning is the simple acceptance of a fact. The second level occurs when two facts are related: i.e. when the bell rings, I go to lunch. The third level of learning occurs when one examines whether the relationship between those two facts is the best possible i.e. -- if I go to lunch half an hour earlier I get a better meal because the best food has not yet been eaten. Alternatively, if I go to lunch half an hour later there isn't any line and I can get my food faster. Bateson states that most of our present education is on this level -- trying to learn to perform better within a given set of understandings about an environment.

Bateson then argues that there is a further level of learning which involves discovering what the environment is and therefore being capable of changing that environment. He claims that this level of learning requires fundamental different styles of education: that one must find ways to discover the environment. This may appear simple: do we not know the world in which we live? In fact we do not for environments tend to be invisible and our beliefs are often self-validating: the world behaves to a very substantial extent in the way one expects it to behave. In other words, cultures and people can make sense of the same sets of facts in very different ways.

People also tend to support one's view of reality: for example, if one acts as though people are going to behave badly they will usually oblige by doing so. If one acts as if people will rise to a challenge, they will, in general rise to the challenge. There is a lovely story of Gerald Durrell who writes animal

stories: he has a character in one book called Bettina, an Argentinian, who goes around expecting everybody to behave well - and they do for him. For Burrell, however, they continue to behave badly.

If one is to discover the nature of one's preconceptions, the nature of one's beliefs, one is to become self-conscious. One must compare one's set of beliefs with those of other people. But this is only possible if one gets close enough to another person to find out what that person really believes. Western cultures, however, seem to deprive us of our willingness and ability to talk with sufficient honesty to other people to discover what their systems of values and beliefs are. It therefore is almost impossible for us to engage in this new form of education, which demands that we discover reality and then make policy for this new form of reality.

The new form of education has very little to do with the present education. Today's education is profoundly objective; it desires to eliminate the consideration of values. The new form of education must involve, in the most direct and immediate way, consideration of the value systems of the teacher and the learner -- I don't know what the difference between the teacher and the learner may be.

What do we already know about the new environment. Man has striven to get power since the beginning of history. Suddenly, at least in historical terms, man is reaching the point when he has the power to do whatever decision-makers decide he should do. The sources of this power are four-fold; one of them is energy - this is an old insight, most clearly stated in Harrison Brown's book, The Next Hundred Years; he made the point that energy makes all actions possible. The second factor is the capacity to manipulate the micro structure of nature to develop a material for any purpose. The third factor, of course, is the computer -- the computer will give you an intelligent answer if you ask an intelligent question and give the right data to the computer. However, if you give the computer the wrong data, or you ask a stupid question you will get a stupid answer. The computer, however, does not signal that it has given you a stupid answer. We do not take seriously the statement of computer analysts: gigo which means garbage in, garbage out. I think we are in danger of placing the computer in the position of the new god; when the computer has replied we do not challenge its answer, and we fail to recognize that we are getting the right answer to the wrong question in many cases.

The final factor is, of course, brain power -- our ability to free a very substantial number of people to learn for more and more of their lives. Unfortunately, the brain power we are creating at the present time should be seen as equivalent to inferior computer power because we are training people to deal with the same sort of questions that a computer can answer. Computers can cope with structured questions: they cannot take the imaginative leaps necessary for intelligence.

The consequences of man's power to do what he wants can be stated briefly. First, there is a drive toward unlimited destructive power: the power to destroy the world. Second, there is a drive toward unlimited productive power. We have the capacity to turn out enormous quantities of goods and services: but we are not using this power fully and cannot use it fully within Western industrial-age economic systems. However, if we would turn loose the engineers, the agronomists, the food scientists - and if we would agree that the job is to provide

food, clothing and shelter for all including those in the poor countries -- these problems are soluble in the near future. Third, there is a drive toward unlimited power to move information. Up to now, we have been naive about the implications of this power -- we have failed to realize that information which is not absorbed is not significant We are clogging the lines of information so completely that it is becoming almost impossible to move the right information to the right person at the right time. (I developed a new definition of an optimist and a pessimist from this. We all get more paper than we can read and we pile it on our desks. One day the piles become psychologically threatening. Then if we are pessimists we simply sweep the whole lot into the wastebasket but if we are optimists we carefully go through the pile and we choose the things we are really going to read and they go on the bottom of the next pile.) Finally, we have a drive toward total control over man's body and mind. We are going to be able to determine the way in which we are born and the way in which we die, our moods and our feelings if we so desire.

It is man's growing power to do what he desires to do which makes it essential that we learn to control this power. I would suggest to you that the science of cybernetics of which Norbert Wiener was the founder provides us with knowledge as to how one controls any system -- whether it be machine, human, plant or any other system. At least four major functions must be fulfilled. First there must be effective movement of information within a system; we must have correct information moving within any system to the people who require the information. Second, that there must be people who are ready to act when they receive information which makes them believe that action is required. Third, we know that a sub-system cannot survive if it tries to destroy the relationship between itself and other sub-systems which are parts of the total system within which it coexists. (For example, if human beings destroy the ecology (system) of the world, they cannot survive.) The final requirement for a viable system is that it should be able to cope with unusual circumstances without collapsing; that there must be the capacity to cope with the unekpected and surprising through flexibility in the system.

I am now going to translate these requirements into human language. I suggest to you that these four requirements translate into the need for honesty, responsiby, humility and love. I remember the occasion on which I made this argument before a Columbia University seminar on technology and social change. I was attacked viciously for irrelevance and irresponsibility. However, one leading computer-scientist who was present stated that this analysis seemed to him to be correct. He went on to argue, however, that it was uninteresting - because he felt that we should be concerned about the degree of sin required to stop society from becoming bland!

I fear, however, that while Western culture continues to pay lip service to these values, it does not really accept them at this point. I therefore believe that if we are to survive we have to undergo a revolutionary change. Our need is not to create totally new values -- rather we must strive to recover the values which we profess. (In effect, one might say cybernetics proves religion, or that religion validates cybernetics.) I am therefore convinced that we need fundamental changes in the immediate future. Fortunately, there is a great deal of evidence in the United States that a recognition of the need for the recreation of these virtues. It is emerging very rapidly in many strata of society. This revolution is, of course, most clearly observed in the "hippies." The "hippies" are the dropouts from middle class society who are demanding honesty, responsibility, hu-

mility and love and who are being given some remarkable favorable publicity.

Now let me make some brief points about the new form of education. If we do move towards "education permanente," I believe one of the results will be the creation of decentralized, diverse communities. The Industrial Age demanded standardization: that people acted like machines. The cybernated, computerized ensures that people can act in terms of what is needed for themselves and it allows the creation of communities which are unique. This in turn requires that you educate a child so that he can discover his own uniqueness, and participate in that community that he finds most relevant to him. This, of course, makes it impossible to educate a child within the school system that demands that he learn certain things at certain ages. We need a person-oriented educational system but this would be profoundly contrary to the present situation and developments.

I believe that education must become concerned with problem-solving. This means that we have to find out where the child is, what he doesn't understand and needs to know at any point, then find a way for him to learn it at that point in time. I think that the specialization generalization issue fits into this approach because people tend to be very wide-ranging in their original concerns: then if they are given a chance to satisfy this desired wideness, they tend to become interested in a specific topic. If they can then pursue this specific topic they will broaden out again as they learn that their specific interest is a special case of the total problem. (New College in Sarasota, Florida, is based on this precise pattern where students come in for a first year which is generalized become extremely narrow in the second year and then widens out again: it has been found that the student doesn't find this pattern constraining but rather extremely helpful.) I believe that our new learning patterns must be non-authoritarian: that the role of the teacher will often be transitory rather than permanent and that one will be a teacher in certain roles and a learner in other roles.

Now let me examine some of the hard implications. First, I do not really understand why it will be necessary to have separation of people by ages in the new educational system. Second, teachers will have to be willing to recognise that they cannot know everything and to tell students that they do not know everything. This is one line you may not use in this sort of edu ation: that it is true because I tell you it is true. Third, there will have to be an end to grading. The assumption behind grading is that the teacher can discover whether the student is learning or not. This sort of education implies self-evaluation. If the only person who is able to know if he is learning is the person himself, and if only that person can evaluate what he needs to be able to learn at a certain point in his life, then we must let him decide to fish for six months if this is what he feels he ought to do; he may learn more in this way than any other way. Other people can help an individual to evaluate his progress but only if they know a person well enough to discover whether the other person feels that he is learning.

On the subject of creative arts, I think it will be possible to get recordings in various forms, of the best possible performance of any classical work of art. Why would one go and watch a company perform something which will be inferior to the best that has been done? My own tentative answer to this is that one will be interested in the art, the dancing, and the theatre of one's friends because one wants to know what they are doing: I doubt, however, if there is much place for the second-rate professional in the sort of world we are moving into.

Let us turn again to the future evolution of the university. Tech-

nology is making it unnecessary for us to gather together to hear anyone talk -- we can sit and have the university anywhere we have an information outlet. I believe education will occur as people discuss although I recognise that they must have the possibility to call up the information required to make a decision: for example, in discussing poverty, it should be possible to ask for all the information about poverty: and this should be available at various levels of difficulty, in various modes of analysis, and in various styles of discussion. A first step toward this goal has been taken with the creation of a new "Dialogue" series of books. These volumes try to clarify why certain views are held and why there are disagreements. Such developments will be essential if a monolithic knowledge pattern is not to emerge as more and more data is concentrated on computers. The following titles are already available: Dialogue on Poverty, Dialogue on Technology, Dialogue on Education, Dialogue on Women, Dialogue on Youth, and Dialogue on Science. The series is published by Bobbs-Merrill at $1.25 each.

Let us look at the implications for the poor countries. I would suggest that the immediate implication is that the emphasis on literacy - the emphasis on having to learn to read and write before you can learn - is both nonsensical and very dangerous. It would appear that it should be eminently possible for us to use radio and television to cause learning in an oral tradition. Western educational experts, however, have been reluctant to serve the needs of the poor countries; they demand that poor countries adopt the educational patterns of the rich rather than trying to produce courses and classes for the culture of that country. As far as I am concerned it has now been proved that there is no change of creative effective literacy in the poor countries; in the near future: radio and television -- used intelligently - might break many of the presently insuperable barriers.

It should have been clear that I have been talking about policies after various amounts of time have elapsed. We must talk strategy and not just about policy and ideas; but we must not assume that everything is going to happen tomorrow. Obviously we don't go back to our universities or to UNESCO - and say the university is obsolete and must be abolished. On the other hand, I believe that today's university will abolish itself if we proceed intelligently along the lines of "education permanente". We must try to recognise where we are going.

I am really suggesting the creation of a new world-wide culture based on the assumption that life is learning: that basically man's world is going to move from life as earning to life as learning. I see this as the starting point of any analysis of man's future: we have to create a life for learning man. I don't think that we have even begun to work on this task of understanding what we would mean by life as learning. I have often suggested the necessity of creating a commission which would have this purpose. Once we had thought about the overall implications we would ask what we ought to do first.

There would appear to be two levels of analysis here. At one level we can attempt to understand how human systems work at any time: we can then go on to discover the human systems required to create one world. Nobody is very good at this task as yet because there hasn't been nearly enough discussion, debate. Most of the so-called futurists, the people who are trying to study this subject are incredibly culture-bound - they argue that things are going to get bigger. They often appear to be saying that technology will decide the human values rather than that human values should determine the developments of technology.

Such general understanding, however, has limited usefulness for if one wished to work with a particular group one must understand the situation of that particular group sufficiently well to be able to work within it. Outsiders can therefore only serve in an advisory capacity -- in other words they can make suggestions but they will only be valuable if the suggestions are mediated through the understanding of the group.

I would therefore suggest that there can be no one model for a university because it must emerge from the past but it must also move us into the future. In addition, I would suggest that there must be very substantial diversity in the long run -- each university can therefore anticipate moving towards being a unique institution. In other words, I believe that we could have different universities. For me there is no model for a specific situation until that specific situation is known and understood and it cannot be known and understood by somebody who will not live within it for a sufficiently long time to understand it.

Rationally, I am very pessimistic. As a Martial reporting back to Mars on the future of the human race, I would tell the Martians that they could have this piece of real estate within 20 years. I believe that if man is to survive he must mutate. I believe that men must become honest, loving and responsible with each other, in the very near future if we are to survive. And I am, emotionally, extremely optimistic. I think that if we look at kids before we send them to school they show magnificent potential which is only too often knocked out of them in school and university. I'd like to make a film of what happens between the ages of 5 and 6.

One final point, I am trying to set up a national town meeting for people to be able to discuss the issues they find important. We are working on the assumption that the voluntary agencies are the heart of America. We have gone to the major voluntary and religious organizations of this country and asked if they would participate in a massive educational experiment -- to bring information about the new technologies to the American people. CBS network television has agreed to do four half-hour color programs on the impact of technology: the first of these will be on production and destruction; the second one on life and death; the third one on education; the fourth one on politics and decision-making. They will be aired in November. In order to ensure massive viewing we have gone into as many cities and communities as we can and have arranged for groups to be set up. It now appears as though there will be significant organization in something between 25 and 30 of the major cities in the country and also in a significant number of more rural states. I believe this experiment holds promise of getting the public back into the debate about national policies.

CHAPTER FIVE

A SOCIOLOGICAL APPROACH TO LIFELONG INTEGRATED EDUCATION

Remarks By Bertrand Schwartz

I In the first part of this paper, we shall consider why in our mind permanent education is necessary.

We find at least six fundamental reasons for developing the permanent and systematic education of adults. We shall explain them here, without any idea of priority.

- If we do not agree on the fact that training must not be interrupted, how will it be possible to train young people over only a few years while programs are becoming heavier and heavier? To give a methodological training allowing to obtain at the same time a high degree of technicality, a very severe choice among subjects must be effected. If this condition is not fulfilled, the programs, even with years of study will be so heavy that information will be substituted for training.

- A second reason is the necessity of acquiring new knowledge without losing that already acquired. We must stress the fact that if certain notions are never "utilized", if initial training is not valorized, the adult can lose the quasi totality of this training. Inasmuch as one never reads, his ability to read may be limited to the reading of words, of phrases, without any possible "exploitation" of what has been read. In particular, we have noticed that after a few years of interruption in intellectual work or in reading, adults forget the meaning of words such as "then, but, therefore", that is, they do not know anymore how to use words that relate two ideas one with another. After such a time, adults, when they read, stop at the end of a line instead of stopping at the end of a sentence, they stumble over many words. In fact they are incapable of understanding what they read.

Likewise, and this is not a unique case, for we have seen this quite often, when an adult who reads with difficulty meets a word that he knows, and when this word brings back many things to his memory, he will understand his own thought, brought about by the word, instead of that of the book he is reading. Let us give an example.

An adult reads a sentence of this type:"a steam engine is more expensive than say an electric engine for short distances". While reading "a steam engine", he stops and says "it is dirty". Now he continues to read, and at the end of the text when you ask him "what was it all about?", he answers: "a steam engine is very dirty".

If adults never have the opportunity of using notions of arithmetic they will forget it. Here again we can give examples. Very often, if you ask an adult to count the number of cars in a parking place, in which there are 9 columns of 10 cars, he will use the means of addition instead of that of multiplication: and he will do it in the follow[illegible] way: 10 + 10 + 10 etc., nine times. Moreover, although most of them have learn[illegible] all about fractions in mathematics classes, they have forgotten everything about it today, and we may even say that they have lot the very

notion about it. The same happens with any learned matter. If refresher courses are limited to bringing new knowledge, their aim is very limited. Refresher courses must also integrate past knowledge and bring new knowledge.

- To these two fundamental reasons, we must add the need of so called Social Promotion. In its essence, this social promotion enables men, who had not had the opportunity to continue their studies, to resume these studies and thus to reach all levels of hierarchy.

- But beyond this social promotion there is the so-called function promotion which is a fourth reason for developing Permanent Education. By these words, function-promotion, we mean the possibility for every man and woman to adapt himself constantly to a new profession. It would indeed be purely demagogic to allow some people to climb the degress of hierarchy if at the same time all men and women are not permitted to become adapted to their own functions. (The words "to adapt" must be understood: " to be able to go beyond", and not as an indication of submission).

The importance of function-promotion brings us to the ever-growing phenomenon of reconversion, as shown by an I.N.S.E.E. (Institut National de Statistiques et d'Etudes Economques) survey. A very important percentage of the French population goes every year through professional reconversion, and this trend will grow until the real social problem of to-morrow becomes that of reconversion. As long as adults will not know what profession to turn to, or what will be the choice of professions, only a process of Permanent Education can solve this problem, a process preparing men both for more than one profession and for one availability to change.

- The fifth reason for a Permanent Education is related to the problems of communications between beings living within a Society: every one must be able to reach a more complete understanding of other peoples' opinions:

. communications between parents and children. If the former want to understand the latter's language, they must go on learning and training.

. communications between "Seniors" and "Juniors". A 35-year old engineer does not talk the same language a 30-year old one does.

. communications between groups having different centres of interest, so as to have a better understanding of activities different from their own.

In other words, we must concentrate our attention on every man's right to a personal culture. This is becoming all the more important since the increase of leisure will impress upon every democracy to offer, to all who desire it, the possibility to train during their spare time.

- Finally, the last reason we shall mention here does not correspond to an objective fact but to our ideology in considering man as a factor for change and, more particularly, as the man responsible for his own change.

Thus, to make possible the education of the young, to allow men to adapt

themselves to new professions (whether these be new professions or result from the evolution of existing professions), to allow them also to rise hierarchically, to develop their personal culture, to give them the means for a larger part in the management of affairs that concern them, such may be some of the essential objectives of the training of adults, which must be understood as a specific education; but specificity is also to be found in a real new pedagogy named "andragogy"

II Permanent Education: what is it?

We shall try now, in a second step, to explain the meaning of permanent education.

1. What does "education" mean?

I wish to specify that education is not "knowledge" in general. The training that we give is actually a means of education and developing the adult only if :

- knowledge is linked to already acquired knowledge
- knowledge is linked to the daily life reality
- knowledge is issued from this reality and goes back to it

And these three ideas lead to the absolute necessity that we should never dissociate professional education, basic education and what is generally called cultural education. This is what we would name "horizontal integration", which has been already mentioned.

. With professional training, there may be the risk of "fabricating" people-to-be reconverted" if it is not backed up by a basic training enabling adults to see their apprenticeship in the proper perspective.

. General training can not be assimilated by the adult in training unless it is related to his real emotional life which comprises both professional, family, social and cultural realities.

. Access to culture can lose almost all its meaning if the adult benefitting by it is unable to find a position at a level corresponding to his potential and capacities. Would it not even be dangerous to provide the adult only with cultural development by dulling his spirit and keeping him away from economic reality?

These three types of training would, on the contrary, merge very well into a single culture understood in the sense of "development" as the latter must occur simultaneously on the basis of technical, scientific and cultural contents.

But this is not all. Education is valuable only if it can be shared and communicated to others. Thus we see that the problem of communication is vital and that education is above all an "attitude".

2. Let us now think over the word "permanence".

It means that it must include youth as well as adult education. Any interruption means a loss, and therefore a difficulty to start education over again. Permanent education is a continuity, a coherence between youth and adult education. Adult education organisations must perhaps limit thier ambition as to changes in pedagogy of adults; nevertheless we insist on the necessity of such a coherence.

We stress how dangerous it would be to create separate educational systems for children and adults. It is just as dangerous to relate them without due care.

. If education does not incite the child to continue his training once adult it will be impossible for adult education and, consequently, permanent education to exist.

. If the two educational systems are independent, the adult will find it difficult to tie in the new training with that received in his childhood. The effort accomplished by him might even be traumatic.

We are speaking here of the vertical integration, which has already been mentioned.

In other words, permanent education, as we have defined it, is made up of both a horizontal integration (of all bases of professional, basic and cultural education) and a vertical integration (that is the integration of the child and adult education, integration in time and coherence).

III Now I would like to say a few words on the inhibiting factors in permanent education, and particularly on adult education. There are different types of factors.

First of all, there are intellectual difficulties. That is due to the fact that often adult organizations do not take into account the nature of adults. Too often, teachers refuse to take these characteristics into account. It is probably due to the fact that these teachers are specialists, and consider education as an acquisition of knowledge. They do not see that new problems arise, because they think that the unique goal of their teaching is an acquisition of knowledge, and they see no difference between child and adult education.

We believe, on the opposite, that adults show specific characteristics that must be taken in account. Adults find it difficult to read documents, to listen to lecture courses, to take notes, to understand concepts with words that are strange to them.

If we are not very conscious of this fact, adults will learn "by heart", because they believe that is what we ask of them. Another difficulty comes from the examples that are given to them during the training.

The teacher chooses concrete examples to illustrate this teaching. In effect, what is concrete for one may not be so for the others, as trainees don't all have the same background. Therefore, not only the example is not understood by the whole group, but it also creates an additional difficulty of comprehension.

Still, from the intellectual point of view, it is almost impossible to understand and assimilate, - that is, to tie in what one learns with one's previous culture, if new knowledge is not illustrated by facts or concrete examples. Believing that the trainee can do it himself is to suppose the problem as being solved. On the other hand, the teacher ignorant of the trainee's previous experience, can hardly help him find examples. In other words, in order for the adult to assimilate new knowledge, the latter must be tied in with his own experience (in the broadest and not only the professional sense) and he must be taught to find and to

handle his own examples. This can only really be achieved if the teacher has the same background and the same problems as the trainee.

I shall now come to another factor, a sociological one which urged C.U.C.E.S. to experiment with collective training: not only the isolated adult, sole beneficiary of training in his environment, is unable, it has been said, to communicate his training to others, but he is often even inhibited by his environment when he tries to valorize it. Witness those workers have been trained in the wording and drafting of reports and who, once back on their regular job, very quickly returned to their old way of drafting "so as not to be laughted at by their colleagues". Witness also those engineers having received statistical training, and who had to renounce using it because their managers themselves, ignorant of these "so-called sciences", requested them not to overdo it. There are many examples of this kind.

Training is thus only completely meaningful when tied in with daily life, when the adult is thoroughly reached, when a great many adults from the same community are trained simultaneously. This led to the development of new educational methods no longer meant for isolated persons but for groups composed of people of the same community and expressing similar needs and motivations. This training is complete, it includes professional, general and cultural training; it makes mutual understanding easier and also the awareness of the socio-professional and cultural contexts. Training is thus for all a true factor of personal development.

It may be interesting to note now that these sociological inhibitors have very deep roots, and this is very serious.

First of all, knowledge gives power. Therefore, he who detains knowledge, likewise detains power. He who detains power wishes often to keep it for himself, and in any case fears that others will take it away from him.

Knowledge is synonymous of contestation. And he who exerts authority finds it painful to be "contested".

As we already said, this is of great importance. Because, since the motivation of an adult towards education is deeply sociological, the sociological inhibitor is at the same time deeply rooted. Thus adult education will be under constant threat if new experiments are not developed.

IV Following what has been said above, we shall not speak of a fourth phase of what we could call: suggestions for pedagogical answers.

At the C.U.C.E.S. we have tried the method of collective training. The essential principles are as follows:

- the first basic idea sets out the needs of the group, the needs common to members of the group, centers of interests common to the group;
- the other basic principle is that this training is assumed directly by the group: in other words, the trainers are secured directly from the group and not from the University (in which case the trainers would come necessarily from the "outside").

It is by observing these principles (allowing the group to determine its

own "model" and to train itself) that we have fixed our experiments. We have different experiments in France, in firms, in public organizations, in hospitals, and also in Algeria and in Marocco.

In order to make this clear, we shall give the two illustrations which follow.

Example 1. Experiment in a cement concern

A cement concern comprising some fifteen plants and laboratories spread all over France, has asked us to train their engineers (about 30) in mathematical statistics.

Up to then, C.U.C.E.S. had provided engineers with evening school courses in this field and disposed of training initiation documents ranging from the factual observations to variance analysis and correlation. However, the request was new as it dealt with persons belonging to the one and same organization and depending on the same hierarchy. Moreover, the firm had asked that the training cover both the methods and the attitudes, - to develop the so-called "probabilistic mind". C.U.C.E.S. had no previous experience in the cement field as it had, up to then only dealt with mines and the steel and iron industry. It was hence necessary to involve in the training right from the beginning persons belonging to the concern. Moreover, because of the importance of the firm, of the number of its factories and of the distance between them, we naturally had to establish "relay-structures".

Thus, this statistics training action was designed to correspond specifically to the problems of the firm. The operation took place in three stages:

- the first was an exploratory stage: we had conversations with the engineers of the firm, plant and laboratory managers, members of the general management and we also visited cement works. At the conclusion of this stage, which lasted nearly a month, the final project was set up together with the personnel chief and the operations manager.

- six engineers of the firm were then chosen by management to become the future trainers in charge of spreading out the methods and the statistical spirit in the firm. Their preparation, both on the pedagogical and group leadership level as also on the statistical level, lasted five months. They participated in adult pedagogy seminars (seven days in all); they thoroughly reviewed the statistics course we had at the C.U.C.E.S. taking into account the difficulties their colleagues would probably encounter. They looked for and elaborated for each of the headings of the course, a certain number of practical examples and exercises in the cement field, thus tieing to the greatest extent possible this training with the daily task of the engineers.

- the third stage consisted in the demultiplying of the training function; six groups of six to eight engineers from the firm (all volunteers) were set up according to the geographical distribution of the plants or laboratories. Each of these groups, - the leadership of which was entrusted to a training engineer, started studying the course thus adapted; the learning of the different headings took place in each plant partly during working hours. The training engineer who was able to help each engineer separately in studying the documents and looking for applications,

once a month called for a meeting of his group to study the situation, analyse the difficulties encountered and try the possible applications.

The second stage, which had started with a one-day meeting of all the groups, ended with a two day general meeting - devoted to the assessment of the training.

This experiment fits in naturally in a collective approach which can help solve the difficulties of "the isolated cases" previously described. The demultiplying which characterizes this experiment, the alternation of personal work with group meetings, of theoretical studies with the search of applications, the successive readjustments achieved by the training of engineers to follow the development of their colleagues' needs, the homogeneity of an instruction given to a whole firm: all constitute factors which make it possible to integrate training in each engineer's daily life.

It is interesting to note that this first training experiment, - though it started slowly, has been afterwards at the origin of a series of other actions still going on in the same firm. Simultaneously, the firm was becoming more and more involved in the personal self-improvement activities. This development was able to occur because statistics are becoming increasingly important in industry, and this without taking into consideration the attitude of the firm's management towards training. Indeed, not only do statistics help promote greater efficiency in solving industrial problems, but they also introduce a new language and spirit in professional life and relationships. Thus, after the first "wave", new volunteers showed up, and a second then a third series of engineers were trained. Each group included 30 to 40 engineers and was in every case led by other training engineers. By June, 1967, almost 80% of the engineers will have been trained in the probabilistic methods and spirit.

Simultaneously, as acquired training enabled us to deal with real and increasingly complicated problems, the need to extend this learning to the other hierarchic levels appeared. A first experiment in training junior executives started in the spring of 1966. It concerned some fifteen agents, and was taken up again in October by the laboratory management for its technicians. It is to be extended to cover the plant's junior executives in 1967. Moreover, at the beginning of 1967, a training action was started with the plant managers. Some of them had already enrolled together with their subordinates, for one of the three training sessions conducted by the training engineers. New possibilities of a dialogue based on coherent learning for the different branches and at the different hierarchical levels thus appear There is even in one plant an engineer who directs a training group comprising managers, executives and junior executives.

And beyond the methods themselves, the statistic spirit has spread out throughout the firm: two training actions dealing with the problems of data collection processing and transmission are being conducted at the production and commercial managerial levels.

All the activities planned for 1967 correspond to a full-time job for a C.U.C.E.S. executive, which may seem rather insufficient if we take into consideration the volume of activities undertaken. But precisely because of this concern to urge the firm to take over the entire experiment, it will be perhaps possible to envisage a development of true permanent education only based on a refresher course. This concern was expressed by the creation within the firm of a

group called "complementary group for training" entrusted with maintaining, preserving and extending the already acquired knowledge as new needs appear. (that is, assuming the relay and planning both of an expansion of training activities for the years to come and a progressive decrease of C.U.C.E.S.'s participation, especially since the creation of a Training Management.

Example 2. Experiment in the Briey mining basin

On the proposal of the representative of trade-union organization the "Comité Départemental de Promotion Sociale" (Social Promotion Departmental Committee) has asked C.U.C.E.S. to study the setting up of a general training program designed to raise the level of knowledge among iron-ore miners and to increase their adaptation possibilities.

A quick analysis of the economic and social context of the iron-mining region as well as the dismissal of workers that had been caused by the drop of ore sales - showed that it would not be sufficient "to set up a C.U.C.E.S. centre and to give Higher Job Promotion evening school courses".

C.U.C.E.S. thought it was necessary to implement a system of training "open to all", and adapted to the needs and to the different levels of a population with little school education. C.U.C.E.S. then suggested a general non-professional training, based on the needs of Persons and adapted to new needs as they arise.

Such an action had chances of succeeding and developing only if, right from the beginning, all those concerned accepted full responsibility for it. All the institutions participating in the life of the region had to become agents who would control and promote the program, as the problem concerned the whole community.

Consequently, C.U.C.E.S. suggested the creation of a commission consisting of representatives of the different trade-union organizations, of management and of the public authorities.

C.U.C.E.S. also suggested surveying some hundred persons of the region to find out how these persons perceived the problems of training (what needs were expressed, the main obstacles, and the movitvations for training).

The program was carried in three stages:

- The first one consisted of an analysis of the socio-professional and cultural environment.
- The second one enabled the commission to study the action to be undertaken on the basis of the survey of the environment:
  - a joint solution of the preliminary problems
  - implementations of an experiment chosen from among four projects suggested by C.U.C.E.S. and based on the analysis of the environment. This experiment consisted in organizing training cycles of 20 two-hour sessions involving 12 to 15 participants, on points of interest determined by the original survey.
- The third stage consisted of a training action in a small region.

namely a part of the Briey basin.

It is still too early to assess the results, but we can already say that the action tends to be a "collective" one.

- It has been organized and implemented on a collective basis:
  - The necessary publicity was made on behalf of the commission.
  - The premises used for the training belong to the community (city halls, youth homes, reunion halls of mines)
  - The trainers have the same occupational background as the trainees.

The response to the publicity was massive: in a few days, 480 miners (out of 3,000) enrolled.

A massive response is, from C.U.C.E.S's point of view, very important. In the present case, in a team of 15 miners there is an average of two participants in the training action. On the job site, the training is a subject of interest and discussion: some problems are solved and an increasing number are raised.

One of the characteristics of the collective training action is precisely the spreading exchange and utilization of knowledge. Some other pedagogical characteristics were also analyzed during this training action:

- the participants belong to the same profession and they have common interests and similar ideas on life;
- the training is custom-tailored to the individual. Each one chooses his training program according to the needs felt and analyzed by him. The action is also adapted to the general level in as much as the commission obtains outside opinions, especially those of the representatives of the participants and it adapts the action to the environment.

During the next step, we shall try to set up action operational relays (participant and trainer committees) so as to allow C.U.C.E.S. to concentrate on the pedagogical problems. This stage will be of major importance. It is in as far as action will develop along these lines that we shall be able to speak in terms of "the process of the environment taking charge of the permanent educational action".

V Conclusions

These examples are only experiments (we have about 10 of them). They show the characteristics of what should be permanent education in our point of view.

Let us insist on the fact that they are full actions of a psycho-sociological type.

We consider that the University should train educators and should undertake research work.

In conclusion, let us give the real dimensions of permanent education.

We have spoken of vertical integration (integration in "time"), of horizontal integration (the different elements of professional, basic, and cultural education). We must also give a dimension in depth. Education can not exist if it does not involve the whole environment.

CHAPTER SIX

A PSYCHOLOGIST'S APPROACH TO LIFELONG INTEGRATED EDUCATION

by Peter E. Siegle

Perhaps I can best illustrate what lies at the base of my concept of education permanente by telling a story that involves Bertrand Schwartz and his charming family. In 1961-62 I was a Fulbright Professor at the Askov Folk High School in Denmark. In January of 1962 I was invited by Mr. Schwartz to work with some of his people on the problem that they were having on the training of trainers and the education of the educators for adults. Accompanying me on this trip were my wife and daughter Rachel who was then seven years old. My daughter was a very dependent little girl who had arrived in Denmark in September, was put into a Danish school and came home every day from that school bright and happy, but proceeded to spend the rest of the day hanging on to her mother's apron strings -- refusing to go out and play and refusing to have anything to do with the Danish children. But dutifully, she got on her bicycle and rode to school every day. When I asked her what she did at school, she would say, "well, we played" and that was all. She spoke no Danish to anybody although her brothers and parents were trying to live most fruitfully among the Danes and speak their language. Despite this effort we heard no Danish from Rachel from our arrival on September 10th to December 23rd. That date is very important. On December 23rd my daughter and I walked into the Co-op store to pay our bill and pick up some provisions for our trip to Sweden. While we were in the store, one of my colleagues at the school came in and we had a little conversation in Danish. He asked me "Where are you going to keep the Christmas?" - I told him we thought we would go across to Copenhagen and up to Sweden. I asked my friend, in return, where he was going, and he replied " I am going, of course, to my family on the Island of Fyn." Then he said'there is snow on Fyn today", at which point I made some small talk and went back to the house. As my daughter and I walked into the house I said to my wife, "*Juul Andersen says der er snej på Fyn*". My daughter looked up at me and said "*nej, far, snej på Fyn*". I said to her "Oh ho, you are now correcting my Danish?" This was the true turning point, for she had suddenly discovered her own power with the language and was now ready to "be Danish" .

But that is only the prelude to the story which is basic to my concept of permanent education. The story is that about a month later we arrived at Nancy. My daughter knew no French, nor did my wife. But here we were in this strange land. We arrived late in the afternoon and found a note from M. Schwartz' secretary telling us that Mme. Schwartz would pick us up at a prearranged place to take us to dinner at her home. We arrived chez Schwartz about 8:00 p.m. to find the house full of children comprising Bertrand Schwartz' and those of his brother, all of whom greeted Rachel, my daughter. Mme. Schwartz announced: "we adults will eat in this corner and the children elsewhere in the house". My daughter, who had been this timid, dependent child, said "all right" and off she went with the French children - none of whom could speak a word of her language nor she theirs. She spent the next four hours very happily with them thoroughly engagé and reluctant to leave. She had found her strength, her sense of competence to face the new and survive enriched by the experience.

To me, this is close to the essence of what is involved in the concept of education permanente. Now, if you ask some people what "education permanente" means - they say, as M. Schwartz tried to point out last night, that it is permanent, it is fixed, it has happened and now it is over. This is one way of looking at it. Another way is to suggest that it is permanent in that it is on-going education. This leads me to define "education permanente" as being <u>basic education</u> and <u>continuing education</u> at the same time.

The real question then is how to reconcile the concept "basic education" with the concept "continuing education". Bertrand Schwartz was saying something similar in his references to memory and retention. One of the reasons for forgetting (in my judgment) is that currently the education which is considered basic is a "thing" oriented education rather than a "personal quality"oriented education. The way in which one can reconcile the concept "basic" education with the concept "continuing" education to call it "education permanente" is to redefine <u>what is basic to continuity within the individual</u>. This is the pressure I want to put on my own thinking today.

If education permanente is to be both basic and continuing we must admit that the line between the education of children and the education of adults is a continuous, unbroken line which blurs the previous concept some people have of a fundamental difference. There is a constant and continuing flow from childhood to adulthood; and very often, that which is learned in childhood can be a facilitation of that which will be learned in adulthood. And that which is learned in childhood can be an inhibition to that which must be learned in adulthood. The concept then of "education "Permanente" means that we must look at those characteristics upon which we can build any learning that comes along. Therefore, we should turn our attention to finding out what kind of basic education gives rise to successful continuing education. This, I believe is what my search for the meaning of "education permanente" comes to.

My first search takes me to a rather simplified description of the nature of the modern world. This kind of look at the modern w rld is not entirely culture-bound. Perhaps it operates differently in the Sudan and Nigeria than in Boston, Massachusetts, but I think the principle that I am enunciating is fairly relevant. That is, that the modern world is what I refer to as an <u>Einsteinian world</u>. The Einsteinian world is not in isolation from other kinds of worlds - that is non-western. In the modern world, Einstein is part of a galaxy of four stellar thinking men whose theories have permeated all our thoughts, feelings, attitudes, regardless of whether we know the theories or not. The four men are Darwin,Marx Freud and Einstein.

Darwin put into modern man's thoughts, perhaps for time everlasting the idea that systems evolve, that things evolve, that people evolve. This is the beginning of uncertainty because you don't know what the next beginning will be.

Karl Marx put into the system - as far as I can see the idea that systems change men. So much so that the Soviets got into a great deal of trouble in following this line at the time of the famous Lysento controversy about genetics back in the'40' s.

Freud entered into the system the idea that man is adaptable to any system.

Einstein put in the mind politic, the idea that all systems are "open and go". This means that we are forever free, which is a difficult thing for us. Anything is possible. This puts us into a position in which we have an interesting combination of both hope - because all systems are "open and go" and man can adapt to anything, etc., etc.; and despair because man's Gestalt need for closure cannot be thoroughly achieved. For if all systems are go and open you cannot thoroughly achieve closure. This is what I consider the Effective Affect of the current state of modern man.

Now, when we move from this assumption to its implications for basic education and continuing education reconciled in the concept of "education permanents" - then I say, to reiterate Bertrand Schwartz' words, and those of Robert Theobald, that we can't train today for tomorrow so easily with the old forms that we used. Basic education involves the development of certain characteristics of man that enable him to feel comfortable in the face of an open system; to be able to be comfortable in ambiguity and secure in his ability to deal with that ambiguity; to know that even though he comes to a conclusion for the moment, it is a tentative conclusion.

This leads me to a new search for a new definition of the liberally educated person of the Einsteinian world. It leads me not to a "thing" oriented definition as the end point of education, whether it be liberal or adult, or any education - but a psychological definition which says that a person has certain qualities. It is not too far from the old faculty psychology concept - it is faculty psychology revisited in a rather different way. It means that we have to develop a concept of competency which contains within it an effective factor which I must call "sense" of competency. It is not enough to be a skilled man, as the skill gets rusty with disuse - but rather a skillful man. It is not the action we perform but the quality of "self" that is involved. So that the difference between having a skill and being skilful, between decision-making and being decisive, between thinking and being thoughtful is very real. We know that all men can think, but how thoughtful, how comfortable are they with thinking, with using thought processes to solve their problems? We know that all men can smile and play games, but how joyful are they? There is a real difference between producing things and feeling productive, knowing your capacity to create and to make, to be purposeful, and to be achieving. This sense of competency appears necessary in our Western world in which we are moving away from "thing" orientation to "being" orientation, almost moving from an old and static form of acting to a new form of existence. This is what is in the air today - this is what is surrounding us - and is forming a pattern of thought and behaviour.

The implications for education become clearer to me in the context of my "being" man. You not only see yourself as being able to adapt to society but also to be able to shape and control the nature of the society, knowing, however, that that which you make and shape you are going to have to continue to reconstruct year after year after year, and knowing that the kind of world in which we live demands of us such a reconstructionist stance. If such characteristics are important in this kind of world, then our approaches to education cannot be exactly the way they have always been.

We know from learning theory at least - that if you are to make a way of thinking, feeling, acting as part of your life you must have opportunity to exercise, practice and deal with these and find reinforcement in the process through time. It may be that no specific kind of subject matters are particularly relevant to the development of any one of these characteristics; that it is the exercise in rigor, con-

corn and feeling about the society that makes the difference. I have often felt that we in the United States have abandoned a very rich kind of education which was inherent in the Oxonian practice where the important thing that made an Oxford graduate who took a first in Greek possible as a first-rate foreign officer somewhere else in the world, was not that he knew Greek but the kind of process through which he went as a student, a process of rigor which developed in him some of these qualities. He was not afraid of rigorous pursuit; he was not afraid of trying something new; he was confident in his ability to pursue a difficult question and come out with something that satisfied the needs for which the pursuit began.

I am suggesting that there is no single method, to the making of this kind of man, but my point is that "education permanente" given the conditions as I see them at this point, can perhaps indicate in which directions we might go in thinking about what education can be as participated in by the universities, and what kind of contribution the university can make to the total longitudinal process of learning, which defines education permanente as basic and continuing at the same time.

CHAPTER SEVEN

REACTIONS TO THE PRESENTATIONS

All participants in the Seminar were asked to be prepared to comment on the presentations - if possible in terms of implications for program, organization, methods and research. Apparently the discussion of the basic concept and the concern about the role of the university and of continuing education in universities - whether it was really to be different in the future or not - were so engrossing and involving that it was almost impossible to stimulate reactions which really moved into the implications growing out of the concept.

The following are reactions to the papers which were presented and to the ensuing discussions by four members of the Executive Committee of the International Congress of University Adult Education.

Ahmed Abd Al-Halim

I think it is still premature to try to see the implication for methods while we are still sorting out the larger concepts. However, I think that the implication of what I have heard so far on methods of teaching is not really going to bring about fundamental changes. But it will be just a matter of emphasis, for example in the long discussion we had yesterday, of the Oxford method. If we are talking about a university with no rules we are already in our communication doing something about that. If we are saying that it is important to give a basic education that will create a man who will be able to face problems, to think for himself, this will mean more emphasis on the tutorial system. Despite the fact that the new campus will be so wide we must still place great emphasis on the necessity for face to face contact.

The long discussion we had yesterday about the Oxford system means that although we are talking in terms of a university with no rules, and about a campus that is going to be so wide, I don't know how we are going to reconcile this with the necessity for creating that vigor which means closer association of tutor and student, more of the tutorial systems that will give people engaged in this learning process the ability and the caliber that will allow them in later life to go on educating themselves to think for themselves and to be daring enough to act on the selfs they make. But also if we talk about this university, with no rules, that means more use of mass media. This means a sort of national university where the present university will provide the intellectual leadership. We must find ways to reconcile those things, when you have people at a distance and when you have more people than you usually have now. We must still have some place for common meetings and communication and some ways of control. Often times I call it points of contact rather than control, and if you are going to use various mass media and learning devices that means you have the university as developed today. Today's method might not be efficient enough to achieve gross assimilation and the contact we would like to obtain. So I think our changes in methods should work on those lines, but for now I can not give specific specifications on the way I think they should be devised.

T. C. Lai

Yesterday's presentations were quite provocative but I must confess that my thoughts on their implications for the organisation of university adult education are still quite immature.

I thought I understood what "education permanente" meant. However, I was made to think it over again a bit. Let me quote Confucius. He said "In learning, there is no terminal." That was said two thousand five hundred years ago. "At fifteen, I was interested in the pursuit of truth. At thirty I was established. At forty, my doubts are on the way to being resolved. At fifty, I knew the mandates of heaven. At sixty, I achieved some amount of serenity. At seventy, I could do anything at will without transgressing what is right." That was Confucius' idea about his own progress in life or, if you like, the progress in his own education. This the average Chinese knows by heart and the concept that education continues throughout life is well ingrained in the Chinese mind. It is taken for granted. If the concept "education permanente" was something different from this, then I have not understood the presentations.

Now what are the implications of a general acceptance of "education permanente" for the organisation of university adult education? It may, for instance affect the entry requirements of extramural students. At present the minimum age for entry is eighteen which is the age fixed for entry to university extramural courses in the United Kingdom. The lowering of the age of entry may well be considered.

Our thinking about educational standards for entry to credit (or Certificate courses) may change too. At the moment, the minimum formal educational standard for entry to any credit course is the School Certificate. This imposes certain hardships on people who do not possess the School Certificate but who may nevertheless have attained equivalent competence through self-study.

Again, it is possible that such media as radio and television may be more extensively used, and learning by correspondence may be more widely adopted.

As the concept "education permanente" has more bearing on the higher age groups, it naturally would concern itself more with liberal studies than with vocational ones. The acceptance of the concept would make the realisation of a part-time Liberal Arts degree programme for adults much easier in my territory.

Ayo Ogunsheye

At this time I would like to think aloud and draw attention to a number of points which have occurred to me over the past few days. But this much I will say, that having read the working papers, I think that this idea of continued education is worth looking at. At the same time I would like to say that after reading Paul Lengrand's paper I think that in a way, like intellectuals that we are, I think we try to read too much into what Lengrand was trying to say. I think we, as university adult educators ought to in fact, be sympathetic to what Lengrand is saying. As in most matters of this kind what the individual speaker or actor is trying to achieve is usually the key to the proposal he has to make. My impression is that one thing that we are aiming at is that we should have a way of looking at the whole educational process, which would make it possible for adult education to have acc-

a catastrophe on mankind inasmuch as every generation is finding it more nearly impossible to assimilate it. I think that you will see from this that he wasn't speaking about an inherent capacity to assimilate knowledge as such. It seems to me that whatever the technological developments the mass need to be able to live with assurance and freedom and efficiency, at least the philosophy of life as described, is, in my view permanent. At the same time, I think in devising any curriculum we ought also to bear in mind the second part of what Gasset said. In fact, he called it the principle of economy in education. His point being that what economics is concerned with is how man, faced with limited resources, can satisfy ends which are unlimited, and it is from this principle he devised what he has to say about education. So it seems to me whatever the great knowledge, however large the growth in knowledge, however great the variety of means of communication we are still faced with this principle of what shall we teach.

Toward the end of the proceedings yesterday, Mr. Siegle, in fact, tried to answer this question indirectly, by emphasizing not what we should teach, but how we should teach it, with what object we should teach it. If I paraphrase him lightly, we will see that our goal all along the line should be excellence. Excellence brought about by accustoming the student, the learner to use his powers with the utmost vigor. I think that we can answer this question of what we should teach by asking ourselves what the function of the university is. What does a university exist for. We of the university adult education are concerned with only part of the clientele of the university because what is new about the tradition of university adult education which started in Cambridge and Oxford was really that the clientele of the university was expanding, was no longer the students within the walls of the university, but included a community outside the university. So the question then arises, what the function of the university is. Is it the function of the university (again here I would like to refer to what Gasset has to say in this matter.) He saw in his day the university engaging in three kinds of activities; the transmission of culture, the teaching of the professions, and scientific research and the training of new scientists. In his view, people can be trained for the professions without university, but if the universities do have any contributions to make at all to the teaching of the professions, it is because they do something more. When they train the doctor, they also make him a man of culture, who is aware not just of his professional skills but how his professional skills are linked and serve other needs of man. Scientific research can be carried on outside the universities but the interest of the university in science really is not in the mechanics of the way scientists arrive at their results, but the big interest of the university in scierce is the method of inquiring achieved by scientists. In his view the object of universities really, and this is a view to which I subscribe, is to make the ordinary man first of all a cultured person, to put him at the height of his times, and then he says that it follows that the primary function of the university is to teach the great cultural disciplines, and I would like to suggest what these are. One, the physical scheme of the world, and throughout he emphasizes that what he has in mind, is not the mechanics of physics, but the word physics, what insight does physics give us as to the physical environment in which we play out our lives. Two, the fundamental theme of organic life, biology, again not the laboratory method by which the biologist does this, but in fact, what insights does biology give us to organic life. Three, the historical process of the human species - history. This needs no elaboration. The structure and functioning of social life which is sociology. And lastly, the plan of the universe, which is philosophy. I think these words of Gasset's are still relevant today because it seems to me that some of the means which have been alluded to yesterday, were in fact prompted by concern lest the university be not doing it's proper duty. And what I would like to emphasize here, is that you will remem-

ess to much greater support and much greater resources than it does now. The speakers do not say that in the university continued education is a new concept. They say continued education is something which is now - which has already taken place in a number of institutions and at a number of levels, and then go on to underline the fact that what seems to need underlining is that education is something that goes on throughout life. This is not really the pearl of wisdom, you know, this is what is inherent in the fact that continued education is going on. Again and again the big implication for education is that the emphasis at all levels must be to teach people how to learn. This is how I understand it and what is now going on. This seems to be the courageous way of looking at planning for education. Now then we come to the discussions, the very stimulating discussions that went on yesterday. I think we ought to look at these in perspective, otherwise I think that we will get carried away by some of the things which have been said. If I understand him rightly what Professor Powell was in effect saying, is that the university should continue to carry on the traditional functions of raising issues, having them discussed; he went on to say that the university should look ahead. I think he ended on this note because he in fact began by underlining a number of technological developments which to him would not necessarily change the functions of the university but open to the university new ways of communication, and that these become consequences not for the functions of the university, but for the ways in which the university has organized this business of having questions raised and discussed and thrashed out. I shall have reason to underline this question of communication later. Theobald, on the other hand, seems to me, was suggesting in fact that what is important is how to change culture, but I wasn't quite sure really whether he was suggesting that it should be the job of the university to change culture. Never the less, in the course of his own discussion he also emphasized the power, the increased power for more communication.

I was very impressed with the contribution of Mr. Schwartz, because it was Mr. Schwartz, who for the first time in fact, reminded us that this is a seminar on education, and he spent some time telling us what he meant by education. I think this is extremely important, otherwise one might get carried away with the analysis of social developments and so on. I would like to go on by suggesting that whatever implications this new way of looking at education you have, I think that we will have to start by asking ourselves the question that Professor Orlega y Gasset asks in his book The Mission Of The University, why is education carried on at all. Why is it necessary for man to engage in educational activity? With your permission I should quote from this book of his which I suggest, in fact, is one from which university adult educators may get some useful insights. He said:

"Man is occupied and preoccupied with education for a reason which is simple, bold, and devoid of glamour. In order to live with assurance and freedom and efficiency, I repeat that, in order to live with assurance and freedom and efficiency, it is necessary to know many things, and a child or youth has an extremely limited capacity to learn."

By this "limited capacity to learn" he wasn't thinking of an inherent, something, a limitation which arises from the ability of the student, - no, what he meant was that time in which the youth, the adult has to learn is limited and that the proportion of knowledge has assumed impossibly large and almost unassimilable proportions. And then he went on to say that education comes into being, and then when the knowledge which has to be acquired is out of proportion to the capacity to learn (today more than ever before because the book was written in 1930) the profusion of culture and technical possessions is such that it threatens to bring

a catastrophe on mankind inasmuch as every generation is finding it more nearly impossible to assimilate it. I think that you will see from this that he wasn't speaking about an inherent capacity to assimilate knowledge as such. It seems to me that whatever the technological developments the mass need to be able to live with assurance and freedom and efficiency, at least the philosophy of life as described, is, in my view permanent. At the same time, I think in devising any curriculum we ought also to bear in mind the second part of what Gasset said. In fact, he called it the principle of economy in education. His point being that what economics is concerned with is how man, faced with limited resources, can satisfy ends which are unlimited, and it is from this principle he devised what he has to say about education. So it seems to me whatever the great knowledge, however large the growth in knowledge, however great the variety of means of communication we are still faced with this principle of what shall we teach.

Toward the end of the proceedings yesterday, Mr. Siegle, in fact, tried to answer this question indirectly, by emphasizing not what we should teach, but how we should teach it, with what object we should teach it. If I paraphrase him lightly, we will see that our goal all along the line should be excellence. Excellence brought about by accustoming the student, the learner to use his powers with the utmost vigor. I think that we can answer this question of what we should teach by asking ourselves what the function of the university is. What does a university exist for. We of the university adult education are concerned with only part of the clientele of the university because what is new about the tradition of university adult education which started in Cambridge and Oxford was really that the clientele of the university was expanding, was no longer the students within the walls of the university, but included a community outside the university. So the question then arises, what the function of the university is. Is it the function of the university (again here I would like to refer to what Gasset has to say in this matter.) He saw in his day the university engaging in three kinds of activities; the transmission of culture, the teaching of the professions, and scientific research and the training of new scientists. In his view, people can be trained for the professions without university, but if the universities do have any contributions to make at all to the teaching of the professions, it is because they do something more. When they train the doctor, they also make him a man of culture, who is aware not just of his professional skills but how his professional skills are linked and serve other needs of man. Scientific research can be carried on outside the universities but the interest of the university in science really is not in the mechanics of the way scientists arrive at their results, but the big interest of the university in science is the method of inquiring achieved by scientists. In his view the object of universities really, and this is a view to which I subscribe, is to make the ordinary man first of all a cultured person, to put him at the height of his times, and then he says that it follows that the primary function of the university is to teach the great cultural disciplines, and I would like to suggest what these are. One, the physical scheme of the world, and throughout he emphasizes that what he has in mind, is not the mechanics of physics, but the word physics, what insight does physics give us as to the physical environment in which we play out our lives. Two, the fundamental theme of organic life, biology, again not the laboratory method by which the biologist does this, but in fact, what insights does biology give us to organic life. Three, the historical process of the human species - history. This needs no elaboration. The structure and functioning of social life which is sociology. And lastly, the plan of the universe, which is philosophy. I think these words of Gasset's are still relevant today because it seems to me that some of the means which have been alluded to yesterday, were in fact prompted by concern lest the university be not doing it's proper duty. And what I would like to emphasize here, is that you will remem-

ber that Lengrand's paper has suggested four ways in which a university can assist in the development of continued education, one of them is research, the second is training of adult education specialists, the third is to what extent the university should have responsibility for the instruction and leadership of extensive sections of adult education. And lastly, to provide opportunities for those who may not have conventional entry requirements, to be able to undertake high level study in the university. I would like to suggest that if we accept that the main function of the university is to produce men of culture, then it has the implication for a curriculum under the teaching function of the university, whether it be the teaching of the ordinary clientele of our programs or adult education specialists.

Imagine what the implications of these categories are for say, someone in my country. We live in the twentieth century, we trade and deal with other parts of the world which supply us with new wants, to which we are now getting accustomed on a bigger scale. We spend millions of pounds for mechanical equipment in order to be able to produce more efficiently. Our patterns of social life are changing all the time, raising problems which we never knew before. We have to ask ourselves all the time what the goal of individual life, what the goals of social life should be. And, in all humility I would like to suggest that at least as far as my own country is concerned, and the program of my own particular department is concerned, we do not pass, we do not pass the test. In the sense that we do not, we are not in fact good enough to make those who come to us men of culture. I don't know how many other departments pass this test, I don't know even how many universities in their internal work for the average undergraduates pass this test.

So the question which I would like to raise then, is apart from suggesting this should be our goal, to make people who come to us men of culture. The next question which arises is whether, in fact, we should continue to do what we do now, namely by offering isolated courses in economics, in English Literature, in physics, or what have you, or whether in fact there may be a way of presenting an offering to those who come to take advantage of our program which would give them these main categories of knowledge without which they cannot be citizens of the twentieth century.

Secondly, the training of specialists in adult education. At the moment, for the past two years my own department has been engaging in this particular activity, and we're learning all the time, and in devising that particular program, our object really was to give those who take that course, the diploma course in adult education and community development, a grounding in the social sciences and allied disciplines and their application, so that when they get into the field and are working with various agencies and institutions they may be able to help those communities to find answers to problems which face them. And in the first year we give them : English for better communications; economics; sociology; adult education, its history, its philosophy, its patterns all over the world; and psychology of the adult. In the second year, linguistics, because part of their work will be literacy training and they will be called upon to pronounce on literacy primers and devise better ones; economic developments, and applications of the economics that they learned in the first year; problems of agriculture development; internal trade, taxation, and so on. Agriculture, not because they are going to be agriculture officers, but because they will be serving communities which will be primarily agricultural, and who will want things done for agriculture, and they should be able to be literate enough to represent the needs of their communities to the specialists, who will be agriculture officers. And then lastly the community

development in the second year. In the first year community development was partly geography, so that they could know the physical framework of man, in which man in Africa carried out activities, a term of African history to see how our countries and states have evolved, and then local government and national government in relation to community work. In the second year they then went on to more practical aspects of adult education, extension teaching methods, extension methods in agriculture, literacy teaching methods, the use of vocal-visual aids and under community development the physical organization of specific community development activity, the providing of certain community services of various kinds, and aspects of social case work.

Now, after listening to Professor Powell and Dr. Theobald they mentioned an idea which has been growing in my mind over the past year, namely that what we call agriculture extension methods, literacy teaching methods, extra-mural teaching methods and so on, are in fact, special applications of a new body of knowledge, which I understand is now emerging in some universities, namely the whole body of the theory of communication. And it has occurred to me that if, in fact, we in adult education, whose work impinges on a wide variety of various aspects of this problem, have an opportunity to generalize our preoccupation with adult teaching methods, and teaching methods by radio, by television by literacy and so on and bring within our program the whole study of the theory of communication and its application.

Sidney G. Raybould

I myself felt yesterday that I was still trying to explore the concept of éducation permanente, and therefore that I was not yet at the stage of being sure that I understood it.

What I have done, therefore, is to go over again my notes of yesterday's four talks, and in doing this I have made two or three discoveries. One is that I understand very much better now than I did yesterday what it is that our speakers have been talking about. A second is, that there appears to be much more common ground between our four main speakers than I realised yesterday; and a third is that I find myself still wondering whether there is anything essentially new in the concept of éducation permanente. As you will gather from what I said last night when I picked up what Peter Siegle said about the Oxford tradition and method, it seemed to me then, and it still seems to me now that a good deal of what was being recommended to us in the name of éducation permanente is very similar to the aims of liberal education as it has been understood and practised in large parts of the West. So what I would like briefly to do this morning, is to try to indicate what seems to me to be the features in what we heard yesterday about éducation permanente which are related to this tradition of liberal education which has affected the work of many universities in the West, and in the United Kingdom and other parts of the Commonwealth at least, has affected the work also of their extramural departments and institutes of adult education.

I would like first to say what I understand to be the essence of liberal education, whether provided by universities or anyone else - but particularly by universities. I have the impression that for many people the essence of the notion of liberal education is to be found in the subjects which are taught: that some subjects in themselves are 'liberal', and that others are not. I don't think myself that this is the fundamental thing. I don't say that the question of subject matter

is unimportant: far from it. But when I think and talk about liberal education, certainly at the university level and in the field of adult education, I am thinking of education which is distinctive in its purpose and therefore in its methods, and only thirdly by reason of its subject matter. I am thinking of education, the purpose of which is to give a general intellectual training, which is not concerned, except incidentally, with imparting specific skills or with the acquisition of particular areas of knowledge, but seeks to develop in the student a general capacity to learn and to think and to go on learning and thinking for himself.

There is, of course, an assumption behind this view of the nature and purpose of liberal education: the assumption that we do possess a general intellectual capacity, and that it can be developed. I don't know what is the opinion of contemporary psychologists, if they have a common opinion, about this assumption today. I remember that some thirty years ago I was interested, in an amateurish sort of way, in psychology, and read in Britain people like Spearman and Godfrey Thomson, who were much concerned at that time with the discussion of general and special intellectual factors, "g" and "s" and so forth; and I had the impression that for a time, at least, doubt was cast on the notion that there does exist in most persons a general intellectual capacity as distinct from groupings of specialised factors. But I now have the impression that, whether that question is thought to be a dead issue or not, the central notion of liberal education as I am using the term this morning is very much alive, and widely accepted in practice. I am, therefore going to assume, that while no doubt people have specialised abilities, they also have a general intellectual capacity which can be applied to a wide area of study and of action and practice, and can be developed by appropriate methods of education; and education of this kind is a large part of what I mean by liberal education.

Now I think that the essence of the Oxford tradition that people were referring to yesterday, which has greatly influenced adult education in Britain and in the countries which have been affected by British practice, is the belief that one of the functions of the university - not the only one, but one of the main ones, and the main one in its work with undergraduates - is to use "subjects" as material for providing the kind of general intellectual training I have just been talking about. But if "subjects" are to be used in this way, questions arise as to which are the most useful from this point of view. Here I am reminded of something which Professor Schwartz said, with which I entirely agree, when he was speaking about the kind of education needed to prepare people for conditions of constant change. "It's the subjects," he said, "which are concerned with the big questions of human life and experience, and human destiny and human nature, which are the best subjects to put students on to, from the point of view of giving them material in an attempt to train them to think". The reason why studies like these are good ones to use as material for training people to think effectively in situations of change is connected with what Dr. Powell was saying to us yesterday about the role of the university. He contended, you remember, that it is the business of the university to ensure that there goes on in society a continuing conversation about such things as the health and economic condition of the body politic, the well-being of the population, the state of culture and communication, and so forth. These are matters in regard to which finality is never reached, and the questions to which they give rise are open questions, never fully answered, and perhaps never fully answerable; and precisely for this reason the "subjects" which deal with them are the subjects best suited for education designed to develop and strengthen the intellectual capacities and attitudes most needed in a constantly changing world.

At this point it is worth saying a word, I think, about the relation of liberal studies to vocational studies, which in some countries is rapidly becoming a question of increasing importance for university extramural departments, and which is certainly important for any discussion of "continuing education" or "éducation permanente". One of the disadvantages, I think, from the point of view of general intellectual training, of vocational as compared to liberal studies, is that the motivation of the student in vocational study tends to cause him not to want to pursue questions wherever the arguments lead, but to concentrate on those aspects of his subject which are going to be immediately useful to him in the practice of his craft or profession. The function of liberal education, on the other hand being to train people to think in more general, less specific ways, it has to be designed so as to compel students to work out their own answers to questions which arise, to come to terms with the fact that to some questions to which answers have to be found there are nevertheless no finally satisfactory answers, and in general, to realise that more is needed, even for the very "practical" purpose of making a satisfactory living in the world during the ordinary span of life, than the digestion of a body of knowledge which has been selected for study solely because of its relevance to the current notions of what is required for the practice of a particular craft or profession. There are some subjects, of which law is a good example, study of which is essential for the practice of an important profession, but which also may be admirable elements in courses of liberal education; but it is all too evident that when their vocational value is uppermost in the minds of teachers and students, they may cease to serve any liberal purpose at all. From the point of view of the discussion we are having about éducation permanente the important thing about liberal education is that it assumes a condition of continual change, and seeks to prepare students for it by accustoming them to learn for themselves, to make judgments for themselves, to scrap old judgments and move on to new ones, to find answers to old questions posed in new contexts, and to new questions hitherto not posed at all. If we think, with our speakers, as I gather we all do, that the essence of the contemporary human situation is that it is one of accelerating change, then it seems to me that it is liberal education, in the sense in which I have been using the term (an old sense, not a new one) that we need; and at the end I find myself asking: "Is there really any difference between the aims and methods of liberal education as I have defined it this morning and those of éducation permanente" Is there any single concept in the idea of éducation permenante which is not also included in the idea of liberal education?" I must say that so far I don't think I've heard anything in the discussions we have had which convinces me that éducation permanente offers us anything new - except, perhaps, a new name.

CHAPTER EIGHT

COMMENTS AND IMPRESSIONS - SOME OPEN QUESTIONS

by the Seminar Chairman and Editor

The following are some general comments and impressions about areas of agreement and about implications and questions growing out of the Seminar. These impressions reflect the observations of the Seminar Chairman and do not necessarily represent general agreement or consensus on the part of the total seminar.

The Need for Integrated Lifelong Learning

At no point during the discussions was there any basic question about the individual, social, national and international need for the development of a sound system of lifelong, integrated learning. The concepts and ideas presented in the pre-seminar working papers by Paul Lengrand, by UNESCO in its official statement, by Roby Kidd and in the Working Paper prepared for the Seminar were accepted by the members of the group. The only question raised about the concept was whether it was really a new idea or whether it was not one which had been accepted for years - in different terms - by Confucius, by Ortega y Gasset, by John Dewey, by Richard Livingston, by Cardinal Newman and by many others. Nevertheless, the members of the seminar agreed that the concept was one which should be re-examined in the light of modern society, technology and international affairs.

The one official action taken by the seminar was a unanimous resolution to transmit to UNESCO the agreement of the group on the four ways in which universities can assist in the development of lifelong integrated education:

1. The universities' research function with respect to the concept.
2. The universities' function for training adult education specialists.
3. The universities' responsibility for the instruction of leadership of more or less extensive sections of the adult education public.
4. The universities' responsibility to provide for high-level study and work for the population who are qualified for such work even though they do not hold certificates generally required for admission to the faculties.

Almost all of those who presented papers and who discussed the presentations agreed that the concept of lifelong integrated learning was essential in modern society because of:

1. the pervasiveness and acceleration of change in modern society;

2. the need for adjustment to this change;

3. the need for open-mindedness and an acceptance of ambiguity;

4. the nedd for some intellectual controls in the new power available to many through science and technology;

5. the enormous shrinking of the world through accelerated travel and communication.

Since each of the working papers presented at the seminar, as well as those submitted prior to it outlines additional needs for continuing life-long learning as well as emphasizing the ones mentioned above, it is not necessary to enlarge at this point upon the agreement about the need for such education in modern society if we are to control our destinies and prevent destruction.

The Kind of Education Required

Although stated in different terms and although the authorities cited for the kind of education which is required included both Eastern and Western philosophers and educators, there was an amazing amount of general agreement on this subject.

Basically all of the members of the group agreed that what was needed was a program of "learning to learn", that emphasis should be placed more on goals, objectives and methods of the education program than on subject matter (with two adamant dissenters) and that the differences between teacher and student and between youth and adults should be minimized.

In discussing the kind of continuing education that was required: Powell referred to "examining the health of society"; several participants referred to "problem-solving" Raybould mentioned "traditional liberal education"; Siegle talked about "rigor, discipline and feeling"; Ogunsheye discussed "developing men of culture"; several mentioned the "basic intellectual equipment required for students"; and others emphasized "the need for an understanding of values" as well as the "meaning of information".

Discussion at various points seemed to suggest that all of the participants were talking about pretty much the same kind of education and that the ingredients of "rigor","excellence", "learning to learn", "tolerance of ambiguity",and "acceptance of change" all were subsumed under the broad understanding of both "liberal education" and"education permanente".

Participants also agreed that there was a need for instilling broad and general understandings and concepts as well as specialized training and that the core concepts of values and of skills in continuing education were essential.

Translated into other terms, emphasis was placed more on understanding and insights, on appreciation and attitudes than on facts and information alone.

Despite the fact that there was general agreement that goals and objectives and the methods utilized were more important than subject matter to achieve the essential elements of lifelong integrated learning, there was some feeling that certain kinds of subject matter could be more effective than others. In this connec-

tion Ogunsheye suggested that the following kinds of learning were essential for a true "liberal education":

An understanding of :

a. The physical and biological nature of man gained through the natural sciences

b. The social background of man - gained through socioloty and anthropology.

c. The historical development of man - gained through history.

d. Universal concepts of man - gained through philosophy.

In an attempt to bring together these various ideas and concepts into one general definition of lifelong, integrated education, John Walker Powell suggested the following definition which, although not officially adopted by the group seemed to be generally accepted:

> "Education Permanente" or "lifelong integrated learning" is any procedure or prepared experience which tends to produce in people the ability to use cybernetic values in social processes without fear of the uncertainties involved, through the confident use of intelligence capable of being applied to any field of learning and reinforced by continued conversation with any or all others about shared knowledge, mutual concern, and common experience."

The Role of the University

It was in the discussion of the new and developing role and organization of the university, in a modern, cybernated, shrunken and rapidly changing society which had available to it new means for moving information rapidly and effectively, that most of the questions and disagreements emerged. Theobald and Powell in their papers were the major proponents of a totally new concept of the university with some suggestions that the university as it now exists could no longer continue in the same way in this new kind of society. In actuality, however, the differences in this area were probably focused more on the organization and operation of the university than on its basic role in society.

There did seem to be some general area of agreement on the fact that the role of the university should be one which:

a. Examined the health of society.
b. Is centrally concerned with an examination of values.
c. Develops "cultured" men.
d. Injects liberal education into professional training.
e. Champions controversy.
f. Stimulates the full development of individual intellectual capabilities.
g. Serves as the nerve center for an extended system of communication.

Whether existing universities perform these roles adequately in modern society appeared to be a moot question. Some participants suggested that these are indeed the roles which have traditionally been carried out by the Oxbridgian institutions; and that what was needed was more a return to old roles and values than the development of new ones. Others suggested that the traditional university with a background of education of the elite and a focus on on-campus professional education must be drastically changed and modified if it was to fulfill the roles described here. The question was not resolved during the course of the seminar and is obviously one which must be re-examined in connection with each university a its present understanding of its roles as well as in terms of the extent to which it is fulfilling them.

In discussing the new role and operation of universities, Powell proposed that what was required was an international university based at UNESCO with satellite campuses throughout the world, while Theobald suggested that the university of the future would be primarily a central information storage and retrieval center which would be tied to a variety of group and individual outlets where people could carry on lifelong independent study. Although the participants appeared to be interested in these two concepts of a university of the future they did not really accept the idea as evidenced by the further discussion of the university and of continuing education, which in no way truly grappled with these new ideas.

Blocks and Impediments to Educational Changes

Many of the participants, in examining the possibilities for future changes in curriculum, content, goals and objectives and methods of continuing education, focused attention on the problems inherent in moving toward a new system or organizational pattern. Ogunsheye pointed to the traditional ideas and concepts including the worship and reverence for elders and the concept of a boy as a little man as blocks to the concept of lifelong integrated education in his country. Halim stressed the fact that it was those in power in a country - not the educators -who would make the required changes impossible and asked how educators could influence those in power. Other participants suggested that existing examinations and systems for inspection of educational systems and programs would interfere with and inhibit the required changes in program. Schwartz emphasized the fact that the new kinds of programs would be inhibited first by the fact that examples and materials used in education - especially for adults - were not based on reality and that the models presented were unrealistic to the students. He also suggested that until the Social Forces operating against true liberal and cultural education could be changed, it would not be possible to develop the kinds of education we are discussing at the seminar. Several participants also raised the question of how we can look at and interpret adult education so that we can have greater access to funds and support.

Some Implications for University Adult Education

The following implications for goals, nature, content, methods and organization of higher adult education were mentioned at various points during the seminar. They are presented here not as areas of general agreement or consensus - since several attempts to develop a continuing discussion of the implications of the presentations were roundly rejected by the group as a whole - but rather as individual ideas and reactions which require further examination and discussion at a later point in subsequent regional discussions of the basic concept.

These were some of the implications mentioned by individual participants at the seminar:

1. A new kind of university which serves increasingly as a nerve-center for wide-spread communication must emerge in the near future. In this respect Ogunsheye pointed out that technology does not primarily change the function of the university but provides it with a variety of new facilities which are not yet being adequately or effectively used. Such a university must have a wide-spread campus and constituency and it must be tied in with other universities both in the country and throughout the world.

2. A new kind of world-culture must be developed based on the concept that life is learning. In this connection, Theobald proposed that a national or international institute or Commission was required to examine and study the true implications of this concept.

3. Adult educators - in concert with other educators who are convinced of the need and importance of lifelong integrated learning must think of ways whereby the required social support for the concept and its implementation can be secured. No specific suggestions were made but a number of persons, in different ways, underlined this need for more effective communication between educators at various levels and between the educators and the power groups in society.

4. New curriculums and methods must be developed at all levels which will provide the necessary ingredients of lifelong integrated education. Examples were given of the selection from various subject matters of what is most appropriate at various stages and levels and a proposal made that the model developed by Zacharias of MIT for Biological Education might serve as an example. The new kind of curriculum might also emphasize the following concepts: the problem-solving approach; mixing of different age groups; free movement between teaching and learning roles; more emphasis on oral learning; expansion of geographical facilities of schools; freer access to art and cultural productions; and abolition of grades and examinations.

5. New and different kinds of adult educators are required. Adult educators who themselves are truly liberally educated and who are "cultured" men. As a result, there is a need for re-examining present programs for the education of adult educators and for setting different criteria for selection of the adult educators of the future so that we recruit persons who can really adjust themselves to the concept of lifelong integrated education.

More specifically several participants who assumed the task of thinking about implications of the discussion for organization, methods and curriculum, made the following suggestions:

T.C. Lai proposed that: the existing emphasis on the proper age for entering universities should be considerably relaxed; more flexibility in entrance requirements should be considered; adult education staffs themselves should evidence more mix in age, experience and background; that learning experiences be developed which do not require class attendance and which rely more on new communications techniques such as TV, radio and other two-way communication devices; and that, finally, we may want to drop the word "education" so that it is not as separated from life itself in the future.

Halim suggested that it was too early to define what the basic changes should be in method but agreed that universities of the future must move increasingly outside of their present and existing walls and must involve the entire community in their programs.

Ogunsheye proposed that we should re-emphasize why education is important at all and proposed that Ortega's answer, "because of man's need to live with assurance, freedom and efficiency" should form the underlying principle of lifelong integrated education. He also stressed the need for examining various models that might be utilized in adult education and suggested that the major question was not "what" we teach but "how" we should teach. He also stressed the need for reorienting professional education stating that a number of institutions could teach the professional ingredients but that only the university could provide the liberal and cultural components.

Some Basic Questions for Further Exploration

Based on the discussions at the seminar, the following emerge as questions which require further examination and consideration, either at additional regional seminars concerned with the implications of lifelong integrated education on university adult education or by groups of individual university adult educators.

1. Are "liberal education" and"education permanente" identical and do they really mean the same thing or are there important and significant differences in the two concepts?

2. Is there any real need for redefining the role of the University in the light of recent and impending changes in society and in terms of the implications of the concept of lifelong integrated education? Must we get back to the old traditional role - which is not being generally fulfilled today - or must we really develop a new kind of role for the universities?

3. How can adult educators gain the kind of social support and power backing for lifelong integrated education so that the concept can be effectively implemented in universities and in other educational institutions?

4. How can the old ideas and practices of liberal education and the education of the cultured man which were carried on by the traditional universities for the elite be expanded so that they can be applied to higher continuing education for the masses?

5. How can the underlying concepts of lifelong integrated education which were identified at this seminar be introduced into and carried out in basic and fundamental literacy education?

6. How can we identify the basic goals, concepts, methods and content at all educational levels which are required for lifelong integrated education and how can they be included in the curriculum at all levels?

7. How can the professionals from different levels of education (in terms of the longitudinal integration) and the various kinds of education (at the horizontal level) be brought together to work jointly and cooperatively on developing the kind of integrated lifelong learning which has been discussed?

8. To what extent are university adult education, extension and extra mural programs, in fact, planning and conducting their programs so that they bring about the kinds of learning experiences which have been discussed at this seminar?

9. How should adult educators be selected and prepared in the future so that they will be truly equipped to plan, conduct and evaluate the kind of life-long integrated education which has been discussed?

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